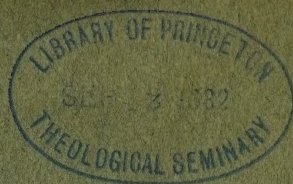
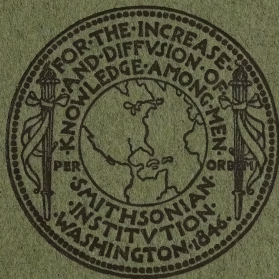


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BULLETIN 94



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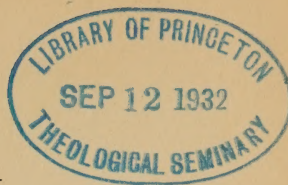
BY
JOHN P. HARRINGTON



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TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

BY

JOHN P. HARRINGTON



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Washington, D. C., May 29, 1929.

SIR: I have the honor to submit the accompanying manuscript, entitled "Tobacco among the Karuk Indians of California," by John P. Harrington, and to recommend its publication, subject to your approval, as a bulletin of this bureau.

Respectfully,

M. W. STIRLING, *Chief.*

Dr. C. G. ABBOT,
Secretary of the Smithsonian Institution.

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PHONETIC KEY

VOWELS

Unnasalized vowels:

a, a'	-----	'árã'ras, people.
æ, æ'	-----	yæ'hæ, well!
e, e'	-----	pehé'raha', tobacco.
i, i'	-----	pihní'ttécí'cas, old men.
o, o'	-----	kohomayá'te kô', the right size.
u, u'	-----	'ú-θ 'ukrâ'm, out in the lake.

Nasalized vowel:

ã'	-----	há'; yes. The only word that has a nasalized vowel.
----	-------	---

Diphthongs¹:

ay, a'y	-----	'uvúrayvuti', he is going around. 'áttaŷ, salmon eggs. ta'ay, much.
oy, o'y	-----	hó'o'y, where?
uy, u'y	-----	'uyccárahiti', it is mixed. 'û'y, mountain.

CONSONANTS

Laryngeal:

' ²	-----	'as, stone. 'u'á'mti', he is eating. 'su', inside. Kaŷtimŷ'i'n, Katimin. ³
h ²	-----	háriñay, year. 'akrá'h, eel.

Radical:

x, xx	-----	xas, then. 'u'ux, it is bitter. 'áxxak, two.
-------	-------	--

Dorsal:

k, kk	-----	kári, then. 'u'ákkati', it tastes.
-------	-------	------------------------------------

Antedorsal:

y ²	-----	yav, good.
----------------	-------	------------

Frontal:

t, tt	-----	tayâv, all right. kunkupítti', they do that way. 'ittam, to-day.
θ, θθ	-----	θúkkinkũñic, yellow. yíθθa', one.
s, ss	-----	sárum, pine roots. 'a'as, water. vássi', back (of body).
c, cc	-----	tu'yçip, mountain. 'ícçaha', water.

¹ w is represented in this paper by v, with the result that there are no diphthongs having w or "u" as second element.

² Does not occur long.

³ We use the two symbols merely for convenience in writing the various positions of the glottal clusive.

Frontal—Continued.

tc, ttc----- tcô'ra, let us go. pihní'ttcitc, old man.
 r³----- 'ára'^ar, person.
 n, nn----- nu'^u, we. 'únnuhi'tc, kidney

Labial:

p, pp----- pay, this. 'ippi', bone.
 f, ff----- fiθθi', foot. 'iffuθ, behind.
 v⁴----- vúra, it is. 'ávan, male, husband. 'iv, to die.
 m, mm----- ma'^aθ, heavy. 'á'm'ma, salmon.

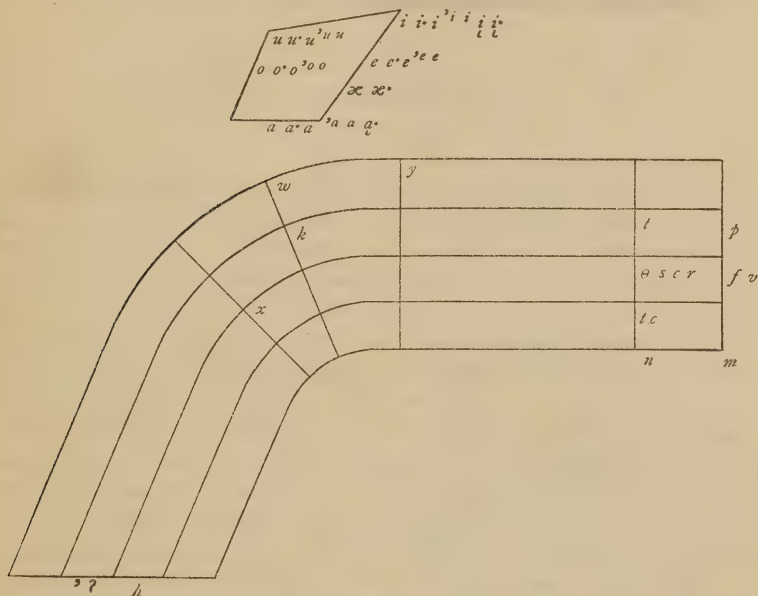


FIGURE 1.—The Karuk phonemes

DIACRITICALS

Length:

Unmarked: short
 · : long

Pitch:

' : high
 ¨ : middle
 ` : low
 `` : final atonic, lower than `.

³ r does not begin words, or double.

⁴ Does not occur long.

Level and falling tones:

Unmarked: short or level

~ : high or middle falling

˘ : low falling

ˆ : low falling atonic

Additional marks:

˙ : inlaut form of ~

˙ : inlaut form of ˘

˙ : inlaut form of ˆ

˙ : indicating detached pronunciation of t.s and t.c

˙ : indicating vowel nasalization

TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

By JOHN P. HARRINGTON

I. Pitapvavaθtcú'pha'

INTRODUCTION

Knowledge and practice of the California Indians with regard to tobacco has up to the present time been insufficiently explored. There is practically no literature on the subject. Furthermore, the method pursued by others has been wrong. A constant basing of the study upon language is the only path to correctness and completeness. Every act and status must be traced through language to the psychology and mythology behind it. Without the linguistic method, error lurks near in every item of information.

Starting with the picturesque Karuk tribe of northwestern California, whose tobacco knowledge constitutes the present section of this presentation, we shall formulate our gleanings from carefully selected tribes of several diversified areas throughout the State. For each tribe the presentation will include quoting of previous literature; determination of the variety of the tobacco used; description of gathering, curing, and storing; infumation, its instruments, appurtenances, procedure and customs; other uses of tobacco; other plants mixed with or used like tobacco; other plants smoked; tobacco as materia medica, in shamanism, in ceremony, in mythology; tobaccoal vocabulary, expressions and proverbs. Finally, at the conclusion of these findings there will be a summing up and building together, difficult to write until the details from the varying areas have been duly worked over and presented.

The first section, here printed, records the tobacco knowledge of the Karuk, the second tribe encountered as one proceeds up the Klamath River from its mouth. This tribe centers about Orleans, Katimin, Clear Creek, and Happy Camp, in Humboldt and Siskiyou Counties. The tribe or language is called Pehtsik or Arrarra by Gibbs, Ara by Gatschet, Quoratean by Powell, Ehnek and

Ehnikan by Curtin, and Ká-rok, Ka'-rok, and Karok by Powers,¹ evidently writing o by analogy with "Mo'-dok," for he spells very correctly "ká-ruk, up east" and misspells only the tribe name. Karok is the mutilated incomplete first half of the native descriptive term Káruk Va'ára'r, Upriver Person, or Káruk Kuma'ára'r, Upriver Kind of Person, a combination of words which can be, but scarcely is once in a lifetime, used to designate the tribe. The old and correct tribal designation is 'A'tcip Va'ára'r (Áchip Vaárar)^{1a} or 'Iθivθanēn'ā'tcip Va'ára'r (Ithivthanénachip Vaárar), Middle of the World Person; also expressions for "we," "we people," "our people," "our kind of people," and the like.

The information was largely obtained from 'Imk'ánva'an (Imk'ánvan) (Mrs. Phoebe Maddux) (pl. 1) to whose linguistic genius and patient striving after knowledge the success of the present section of this paper is largely due, with the help of various older Indians: Ya's (Yas), 'Uhtcámha'tc (Pete Henry) (pl. 2, a, b), Tcá'kitcha'an (Fritz Hanson) (pl. 2, c), 'Icxá'yípa'a (Hackett) (pl. 3, a, b), 'Iθé'xyā'vraθ (Tintin) (pl. 3, c), 'Ásnē'pírax (Snappy) ('asiktáva'an, a woman) (pl. 3, d, e), John Pepper, 'Akraman'áhu'u (Sandybar Jim), Kápítā'n (Capitan) (pl. 3, f), Pasamvaró'tti'm (Ned), and several others. The texts and Karuk words in this paper are all in the downriver dialect of Karuk as spoken at Ka'timí'n (Katimin), (pl. 4, a), on the southeast side of the Klamath River, and at 'Iccipírihak (Ishipishrihak) (pl. 4, b), on the northwest bank of the Klamath opposite Katimin, Mrs. Maddux being of Ishipishrihak ancestry and raised at that village.

Bearing out the policy of emphasizing the Indian language, we have also tried to retain in the English translation as much as possible of the Karuk English, a peculiar dialect of northern California English modified by the Karuk language. This Karuk English presents a rich and surprising field for philological study. Operating with a limited number of English words, which amount to the partial vocabulary of the farmers and miners who first settled in the country, with more modern terms and colloquialisms added, this dialect stretches the meanings of words, making them do double or triple service, and is molded by Karuk idiom and especially by the remarkable com-

¹ Powers, Stephen, *Tribes of California*, Contributions to North American Ethnology, vol. 3, Washington, 1877. The standard spelling adopted by Powers is Karok, with o to agree with Modoc, as shown by his listing of "Yú-rok, Ka'-rok, and Mo'-dok" (p. 19); he thought the Karuk words had the same ending as Modoc. Gibbs, George, *Bur. Amer. Ethn.*, MS. 846, collected on the Klamath River, 1852, under the letter T, has already "up (a river) kah-ruk," with the correct u.



MRS. PHOEBE MADDUX, CHIEF INFORMANT



a



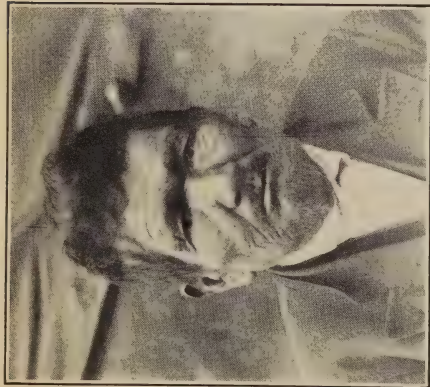
b



c

INFORMANTS

a, b, Pete Henry; c, Fritz Hanson.



a



b



c



d



e



f

INFORMANTS

a, b, Hackett; c, Tintin; d, e, Snappy; f, Captain.



a. Katimin rancheria



b. Ishipishrihak rancheria

pounding of the Karuk language, with the result that occasionally English words are put together in a very original and poetic way. The rendering of Indian texts and expressions in this dialect is a valuable record, and to change it completely into "high English" would destroy this record and remove the translation far from its original form. One will therefore find in the following pages frequent lapses into Indian English, and retention of such words as "to pack," meaning to carry; "to spill," instead of to pour; "to mock," instead of to imitate; "to growl," for to scold. His wife is "his woman." Mount Shasta is still "Shasty Butte." A cradle is a "baby basket." The sweathouse is contrasted with "the living house." A woodpecker scalp is "a woodpecker head." We here boldly keep "pipe sack," "arrow sack," "jump dance," "kick song," "acorn soup," "pack basket," "baby basket," and many other compounds and choices of words, following the local dialect. The future is mostly formed by the auxiliary "going."

A few Karuk words, such as names of persons and places, and other words which do not lend themselves readily to translation in English, have been given in the English part of the paper in simplified orthography, but the strict Indian original can also always be found.

The Karuk are closely identified in culture with the Yuruk Indians of the lowest stretch of the Klamath River and adjacent coast and with the Hupa of the lower Trinity River, the largest southern tributary of the Klamath. According to the Karuks' own impression, Yuruk and Hupa are larger, fatter, redder Indians than themselves. The Indians of the upper Salmon River, another southern tributary of the Klamath, are felt to be quite different in culture, although more directly in contact with the Karuk than are the Hupa. The Shasta Indians, holding the Klamath for a long part of its course immediately upstream of the Karuk, belong in culture with the Salmon River Indians. The Smith River tribe, bordering on the Karuk to the north and west, were their enemies, and cut them off from intercourse with other tribes in that direction.

The Karuk know the names of a surprising number of other tribes, including some far to the east. All good things were believed to come down the Klamath River, and the tribe of Klamath and Modoc Indians at the head of the river, famed as warriors and as holders of the Klamath Lakes in the mud of which dentalium money was believed to grow and be obtained, were almost deified, and were held to be the dwellers of the northern end of the world.² Occasion-

² Even the White man came down the river from the great region of the Klamath Lakes, and horse is still occasionally called yurastēci'ih (Klamath) lake dog, or kahtēci'ih, upriver dog, instead of the usual mere teicē'ih, dog.

ally the Klamath were visited by Karuks. It was commoner for Karuk men to take a trip downriver, often as far as the mouth of the river. Of the location of the coast tribes the same adverb was used as when indicating position out in a lake or out in a river. The Humboldt Bay tribe was the farthest one south along the coast and the Smith River tribe the farthest north along the coast for which they had names.

The Karuk were typical river Indians, and many features of their life strike one who has made a study of coast Indians as very similar. Their houses were all "downslope," and faced the river, the door being commonly in the upriver portion of the front of the house. They were built of native hewn boards and were very warm and comfortable in winter. They were clustered in 'arári'k, or rancherías, which contained in addition to the living houses, sweathouses for the men and boys, in which they slept, conversed, and told stories, and which they heated up for sweating at least twice a day. The living houses were reserved for the women and girls, and all the cooking and eating and storing of food and most other property was done in them. It is very rare for a living house or sweathouse to have a name; they are usually called by the name of the site where they stand.

The rancherías contained no rancheria chief. Whatever ruling was done was by the heads of the houses. Each house had its owner, often a leader of feuds between families. Each of the several sweathouses of the rancherías also belonged to a family or was frequented only by members of certain families. The valuable fisheries along the river and the acorn plots upslope were owned by individuals and families.

Marriage was fixed up by older people, as it is to varying extent the world over. The common way to arrange marriage was for the man, who was the buyer of his bride, to send another man, called 'unáva'an, go-between, to the father of the girl, and if the price was right, she married (tuyáraraha', she marries), going a week or so later to the husband's house, where she reared her family, formed new friendships, and was buried when she died.³ A less usual method of arranging marriage was when the girl herself to'só'm'va, goes as an applicant for marriage. She is accompanied by two men, the expedition being arranged by the girl's father, or the one who has her to sell. They go, after previous understanding that the girl will be accepted, to the house of the man to whom she is offered, the girl packing a pack

³ If a woman dies when on a visit to her parents' rancheria, her body is carried to be buried at the rancheria of her husband; if she is buried for any reason at the rancheria of her parents, payment has to be made to her husband or to his kin.

basket full of material and baskets for making acorn soup, and the men carrying a quiver each. On her arrival, the girl starts to make acorn soup, and if the arrangement is accepted, she is allowed to proceed, the men exchange their quivers for others, and go home the next day, carrying with them the payment for the girl and leaving her there as a married woman without further ceremony. There is another kind of marriage distinct from the above, in which it is said of the man *tuvónfu*, he enters. By this arrangement the man goes to live at the house of the girl and the payment made for her is small, but some payment is always made. The reasons for such marriages are that the girl's family may be rich, she may be needed or desired by her kindred to remain at home and carry on the work of the house, or the man may be poor or homely or may have caused the girl to have a child without payment having been made. The girls by such a marriage belong partly to the wife's kin, and a man who marries in this way is not looked upon as a rich man.

At every rancheria there were rich men, called *yás'áá*, and poor men, called usually with disrespectful or pitying diminutive *'anana-kánnimite*. "As among the Whites," there were many more of the latter than of the former. Sometimes, however, a small rancheria would be noted for the richness of its few inhabitants.

Before the Whiteman turned his pigs upon the acorn patches and his firearms upon the deer and other game, and before his mines ruled the river and his canneries caught the salmon ere they could come upstream, the Karuk had an abundance of food and a great variety. So wholesome and harmless was food of all kinds that it could be given to young children. *Pa'avahayé'cci'p*, "the best food," and by this they mean the staple food, is acorn soup and salmon. Next after these in importance, the informants mention, with pleasure at the thought, *pufitcñ'ic*, deer meat. Greens, berries, Indian potatoes, nuts, and different kinds of game furnished a delicious diet.

The Karuk boys and men enjoyed all the freedom which white boys have at the old swimming pool. Their costume, or rather custom, was the most athletic and healthful possible, which was none at all. According to old Tintin: "Indian boy no more clothes on, he so glad of it he never will put 'em on." A man would start out on a trip in summer up or down the river with absolutely nothing on but his quiver, into which some lunch, his pipe in its pipe sack and perhaps Indian money or other small articles had been tucked; he visited various rancherias in this condition and the warm air of their sweathouses was his covering at night; he slept in them absolutely naked and without mattress under him or blanket over him, lying on the warm flagstones, and if bothered with sleeplessness he would go out in the night and jump in the river and return to have a delicious sleep, or he would take a smoke of the strong Indian tobacco and

go to sleep, or both bathe and smoke. The common clothing of the women was a maple-bast petticoat, called *pavírutva'*, the kind still worn by doctresses at kick dances; this was replaced at times by a "dress-up dress" consisting of a large and often heavy deerskin back flap, called *yáffuś*, and an apron, called *tánta'*^{av}, made of strings of Digger Pine nuts (*'axyû's*) or juniper seeds (*'ip*).

Daily life started with the morning sweat and plunge into the river or splashing of water over themselves at the spring by the men and boys, while the women and girls, who slept in the living houses, got up a little later and took their bath without sweating. The morning meal or breakfast came rather late, at about 8 or 9 o'clock, after which all went upon their chores or trips of the day. In the late afternoon the men prepared to sweat again, and sweating and bathing occupied their time until about sundown, or even later, when they went to the living house for the second and only hearty meal of the day. All ate together in the living house and considerable time was spent over the meal, the acorn soup being sipped slowly, with much conversation. Shortly after this meal the men and boys went over to the sweathouse, where they conversed further, some of them sometimes sitting up until quite late before going to sleep.

The larger rancherias generally had more than one burying plot. When a death occurred, the corpse was buried on the same or the following day. It was tied on a board soon after death with the face up. Water, acorn soup, and acorn meal that had already been ground up preparatory to making acorn soup which happened to be in the houses of the rancheria were spilled out. On the day of the burial, people of the rancheria who desired to eat carried food with them across the river or across some water before eating. The grave is dug by male relatives just before burial. The dead person is not taken through the door of the house, but a board or two is removed from the wall of the house to furnish exit. The dead person is removed from the board on which he has been tied and is tied on another board before burial. The person is buried with head upriver. Shredded iris leaves, prepared for making string, are burned before the grave is filled in, if the person is a man, but bear lily leaves, prepared for basketry overlay, if it is a woman. The evening of the day of the burial a basketry hopper is hung on a stick fixed so that it projects by the door of the house where the death occurred, a coil of bear lily leaves being placed on the stick so that they hung inside the hopper, for the purpose of scaring the spirit from entering the house. This hopper and coil were again hung in the same way the evening of the fourth day after the death occurred. The grave digger or diggers and the relative or relatives most immediately affected ate apart from other people for four days after the death occurred, making a separate fire upon the floor of the living house, aside from the

fireplace. Each evening as it got dark food was burned on the grave, a fire being built at the head of the grave, and acorns, dried salmon, and the like being placed on an openwork plate which is then put in the fire and burned. The fourth evening the belongings of the dead person were packed upslope and deposited somewhere to get rid of them; they were not burned. The morning of the fifth day after the death occurred the grave digger or diggers and the relative or relatives most in mourning, male and female, sweated themselves in the sweat-house, after which they bathed, and then applied brush medicine to their bodies and drank some of the same medicine.

The principal ceremonies of the Karuk were the spring salmon ceremony at Amekyaram, the jump dance at Amekyaram, and the new year ceremony at Clear Creek, Katimin, and Orleans.

The spring salmon ceremony was held at the beginning of the April moon, the medicine man officiating having stayed in the sweat-house for a month previous. It was called *sarukʔámkuʷf*, downslope smoke, also *ʔirurāvahiṽ*, meaning what they get away from.⁴ The first salmon of the year was cut up and roasted by the medicine man. It was forbidden that anyone should look at the smoke which rose from this fire; even the medicine man himself and his helper did not look up. Of the smoke it was said: *Kunniha kunic uʔiʔhyaʔ*, *paynanuʔavahkam ʔupátcakuti paʔámkuʷf*, it is just like an arrow sticking up, that smoke, it reaches to heaven. Everyone was afraid to look at that smoke, from Requa, at the mouth of the Klamath, to Happy Camp, or as far upriver as it could be seen. The medicine man remained in the sweathouse for 10 days after making the smoke. Only after this ceremony was it permissible to catch salmon. The ceremony gives name to one of the months.

The jump dance at Amekyaram, held at the beginning of July, was much talked of and also gave its name to one of the months. Any jump dance is called *vuhvuhákkaʔam*, meaning big deerskin dance, but this jump dance at Amekyaram was called also by the special name *ʔahavārahiṽ*. It was last held in July, 1895. It was danced every day and evening for 10 days. Two men sang and a row of men danced.

The new year ceremony was held in order to refix the world for another year. It was held at Clear Creek in August, and at Katimin and Orleans simultaneously in September. It is still held at Clear Creek and at Katimin, but has been discontinued at Orleans since 1912. For the first 10 days of the ceremony the medicine man builds a fire at a different shrine upslope each day, and as he goes up the hill there follows behind him a party of men and boys who target-shoot with arrows at different prescribed places along the route. This sec-

⁴ Referring to the smoke.

tion of the ceremony is called 'ieriv, meaning target shooting. It is followed by an all-night vigil by the medicine man on the night of the tenth day, he standing by an altar and facing a mountain, while a deerskin dance or play deerskin dance is being performed. This part of the ceremony is called 'irahiv. The medicine man remains in the sweathouse for five nights after the conclusion of the ceremony; for 10 nights if he is officiating for the first time. The medicine man takes his seat in the sweathouse when the target shooting ceremony starts.

Doctors acquired and kept their status by performing the ceremony of mountain pilgrimages, which were usually accompanied by the doctor dancing in the sweathouse. Women doctors have in recent times outnumbered men doctors, and this probably holds true for earlier times. Text material on the method of curing by doctors is presented in this paper.

The kick dance, a communal sing held for the benefit of a doctor who has been sick, is an interesting institution, since it calls forth the composition of songs with original words by various individuals. Indian men, women, and children, anyone that wants to come, assemble at the house of the doctor for an all-night sing. Formerly the meeting was held in a sweathouse. The room is dark. The doctor stands and dances. All others present sit and sing, kicking the floor in time to the song.

Myths (pikvah) were told only in the wintertime, at night, both in the sweathouse and in the living house. They were told mostly lying down. Sometimes a man and boy would lie facing each other in the sweathouse, and the boy would repeat the myth as it was told him by the man, a passage at a time. An old woman would teach a myth to a girl in this same way in the living house. Myths and the interspersed songs were transmitted in this way with considerable exactness.

Everything that the Karuk did was enacted because the Ikkxareyavs were believed to have set the example in story times. The Ikkxareyavs were the people who were in America before the Indians came. Modern Karuks, in a quandary how to render the word, volunteer such translations as "the princes," "the chiefs," "the angels." These Ikkxareyavs were old-time people, who turned into animals, plants, rocks, mountains, plots of ground, and even parts of the house, dances, and abstractions when the Karuk came to the country, remaining with the Karuk only long enough to state and start all customs, telling them in every instance, "Human will do the same." These doings and sayings are still related and quoted in the medicine formulae of the Karuk. Several of the Ikkxareyavs are known by name, such as 'Ieyarukpŋhri'iv, Across Water Widower. There is mentioned a special class of Ikkxareyavs called Kitaxrihars, meaning

winged, which were savage or wild, and which petrified into various rocks. There is a group of these rocks at Katimin, representing several individuals, who sometimes cause visiting strangers to get hurt at the time of the new year ceremony. The Katimin Indians have medicine formulae for curing such individuals when they have suffered some accident. The majority of Ikkareyavs are known only by the name of the animal, particular rock (placename), or the like which they have been transformed into. The period of the Ikkareyavs is supposed to lie only a few generations back.

The Karuk were not farmers, and yet they were not without agriculture. I would scarcely know where to point to another region in all the world where people cultivated only one plant. And this sole position in Karuk agriculture was occupied, not by a food plant, but by a drug; not by a plant which has been lost in nature, but by one growing still wild all over the Karuk country, but which the Indians were cultivating and endeavoring to breed along a different road from the wild tobacco by always sowing seed taken from their tobacco gardens, solely for the purpose of making it "ikpíhañ," strong,

They had as pets their dogs, bear cubs, raccoons, skunks, California Woodpeckers, but only one plant pet, which was tobacco. This tobacco was *Nicotiana bigelovii* of the tall northern California form, the plant mentioned in the account of Sir Francis Drake's visit among northern California coast Indians and first described as being raised in gardens by the Indians of Trinidad in the diary of the Bodega voyage. Their agriculture consisted of producing potash for raising tobacco by burning logs and brush at the site of the garden to be sometime previous to the sowing, of scattering the seeds at the right season, of harrowing the seed in, of weeding the plants, and of harvesting the leaves, stems and seeds with careful attention, extending over a considerable period. What they did not do was to till the soil about the plants, which was unnecessary and closely approached in process by their dragging a bush over the sown ground and by weeding, and to irrigate or water them, which was unnecessary.

The curing of the tobacco was less complicated than its cultivation, and the interesting point is that leaf tobacco and stem tobacco were segregated as separate products and assigned separate uses. The stem tobacco, weak and woody, a cheap by-product, pounded up to look something like leaf tobacco, is sometimes offered to some poor, low-caste visitor at a house to smoke, or is mixed with leaf tobacco to adulterate the latter. The strict and stingy money basis of northwest coast and California coast culture and the attitude of human religion in general are curiously illuminated by the fact that the chief use of this poor, cheap stem tobacco was as an "offering" to the Ikkareyavs made by hunters, priests of ceremony, doctors and others. The leaf tobacco was saved to be smoked by men; the

stem tobacco was thrown to the gods! And this with no belittling of the gods, but because it was the custom.

For storing tobacco, and leaf tobacco was the only kind to the storing of which any attention was paid, various containers were used, commonly a basket resembling the money or trinket basket of these Indians, but differing from it in some details. These baskets were distinct, and had a distinct name. Occasionally an upriver (Shasta) tobacco basket found its way among these Indians, or an upriver hat was transformed into a tobacco basket, although such a hat was never used by the Karuk as a hat, thus putting a foreign artifact to a modified usage for which it was not originally intended. An elk scrotum bag as a container for storing tobacco is also a unique feature.

Tobacco was never chewed, drunk, or mixed with lime. It was rarely eaten. Practically its sole employment was smoking.

Smoking pipes were made of three or more kinds of wood, one of these, the arrowwood, not only having suitable and handsome texture for a pipe, but being provided by nature with a hole of the right size which needs only to have its pith rammed out. The Karuk also had the playful custom of letting a dried salmon beetle larva, the kind which were so plentiful about the houses, do this ramming instead of the Indian, which with the larva, of course, assumes the form of eating. The pith was soaked with grease, as can be readily done in a short time, and the grub was imprisoned in the bowl, which is dug out early in the process of shaping the pipe for the reason that the wood is worked easier when green. Death or tunneling confronts the grub, who is tempted to do the latter, since the only place where he can find a bite of anything soft is at the one point where the pithy tunnel commences. The grub, if victorious, passes the pith through his body and comes out at the "mouth end" of the pipe. The "good" pipes had the bowl lined with a funnel-shaped piece of soapstone, inserted in the tobacco-containing end like an abbreviated stone pipe. This kept the pipe from burning out, and also increased its value and good appearance. The merits of different kinds of soapstone for this purpose were distinguished. The Karuk also had a soapstone pipe, made like the wooden pipes in shape but all of stone. Pottery pipes were not known. Wooden pipes were occasionally decorated with abalone inlay.

The "good" pipe was not complete without its pipe sack. This was made of buckskin and tailored to fit the pipe. It was a carrier both of the smoking tobacco and the pipe. The mouth end of the pipe was so tied that it protruded somewhat from the mouth of the sack, a custom which is explained on the pretense that when exposed in this way it does not get so much the taste of tobacco. The shape of the pipes should also be noticed as regards their tying in the pipe

sack. The pipe is slenderest toward its mouth end, but the mouth end is always larger than the slenderest portion, which has apparently the very practical purpose of keeping the pipe from slipping down inside the pipe sack as it is being carried around. In addition to the ordinary pipe sack made of deerskin, those of elk skin are reported, while the elk-scrutum pipe sack was considered as something "for an Indian to brag on."

The procedure of smoking consisted of taking the pipe out of the sack; of filling it in a certain way, accompanied by a "spoiling" of tobacco to the mountains; of lighting the pipe by several different methods; of variously holding the pipe while smoking; of smacking in; of taking the tobacco into the lungs, which was the culmination of the process and to which everything else was subservient; of taking the pipe out of the mouth; of repeating the act of smoking several times; and finally of putting the pipe back into the pipe sack.

Tobacco smoking entered into the regular daily life of the adult male Indians and the women doctors. Although tobacco was smoked on various occasions during the day, the first regular time for smoking came after eating the evening meal, while the men still tarried in the living house. There was not always smoking at this time, but there very frequently was. The second occasion was when the men went back into the sweathouse after their evening meal at the living house. It was then that smoking was regularly participated in, the pipes being passed around.

The Karuk did not know "the pipe of peace," but they knew the pipe of friendship. When men or doctor women met together on the trail or elsewhere it was the regular custom to offer each other their pipes, each himself smoking first in true Indian style. This smoking was regarded the same as a friendly embrace. But similar mutual smoking was not practiced when family feuds were patched up, although there was a definite ceremony of peacemaking, nor when an agreement was made after a fight with another tribe, which was, within the recollection of the informants, the Smith River Indians.

Tobacco was therefore used as a part of the day's routine and as an embrace of friendship. It was also used as a sedative, as a sleep producer. It was classed by the Karuk in this aspect along with midnight bathing. When a man could not sleep in the sweathouse he smoked and bathed.⁵

Tobacco was also regarded as good, since it gave its smell to the sweathouse.

Again it was recognized as a benumber of pain and used for ear-ache and toothache. It was also used occasionally as a poultice on hurts.

⁵ See pp. 206-207.

Tobacco was also regarded as a poison or help to medicine which was being recited. It was smoked in this connection when one was in trouble, which was conceived of as one's being bedeviled by one's enemies. It was like a weapon and, together with medicine formula, was used by a winged Ikkareyav for overcoming even the power of the sun.

Tobacco smoke was blown and leaf tobacco and stem tobacco (usually the latter) were thrown to the Ikkareyavs. Karuk ceremony is completely permeated with this puffing and tossing of tobacco, and all pursuits where luck is strived for, such as hunting and gambling, have plenty of it, as do many kinds of curing and other medicine. For instance, at the annual new year ceremony the medicine man carried his pipe wherever he went and both puffed and threw tobacco in connection with his kindling of the daily fires. Even the young unpriestly target shooters paused to sit and pass around the pipe amid their shooting. The use of tobacco by sucking doctors, and of tobacco pipes as the instruments through which to do their sucking, is a subject of vast importance for comparative studies.

Smoking tobacco at a kick dance in the sweathouse, so that the smoke will fill the air and prevent the voices of the singers from getting hoarse through the night, is another purpose attributed to the use of tobacco.

The thoughts of the Karuk were so filled with tobacco that it entered the names of places and individuals, gave rise to the name of a bird and a basket design, figured in songs, and produced a color adjective.

As a result of careful and thorough experience with the material presented in the Karuk section of this paper, we can state that to the Karuk tobacco is merely and uniquely tobacco. The tube in which tobacco is burned is to the Karuk mind an escapement from the boredom of life and the entrance to a world of medicine, ceremony, myth—an entrance reaching out in various ways into the unknown. Tobacco was never smoked for pleasure, but always for some definite purpose, if only that of filling out the daily routine prescribed by the Ikkareyavs and followed by the ancestors. It was not medicine, it was not magic, it was not personified. Only its strength was sought; and it was used only in the way to produce the most acute poisoning. Custom and superstition entirely guided its use. There was no question as to whether it was good or bad to smoke tobacco, whether one should or should not smoke, if one were a man or a woman doctor. Practically all men smoked, and smoked at the same times and in exactly the same way. Women doctors smoked only because they were doing a man's job and must do as men did. Women who were not doctors never smoked. Smok-

ing by boys was prohibited, smoking by youths was frowned upon. If prescribed custom made its use a habit, there was never any talk of its being a habit and there was little individual variation.

It is a curious fact that while the whites took over the material tobacco from the Indians, they took with it no fragment of the world that accompanied it, nor were they at first aware that there was such a world, and, again, that after all the generations which have elapsed since its introduction among the whites, it has woven itself scarcely at all into their psychology and mythology. Lady Nicotine is enshrined among the Whites only as a drug, as a taste, as a habit, along with the seeking after mild and tasty forms, while the Karuk make tobacco a heritage from the gods, a strange path which juts into this world and leads to the very ends of magic.

In the way of acknowledgments I can not help but think first of the patient Indians whose memories were ransacked for the study. The late W. E. Safford, of the Bureau of Plant Industry of the Department of Agriculture, assisted with many suggestions. To Mr. C. V. Morton, Mr. Paul C. Standley, and Dr. William R. Maxon, of the Division of Plants, United States National Museum, and to Professors W. A. Setchell and W. L. Jepson, of the Department of Botany, University of California, I am indebted for identifications and much valuable information, botanical and otherwise. To Prof. H. E. Bolton, Director of the Bancroft Library, University of California, and to Fr. Zephyrin Engelhardt, of Mission Santa Barbara, I am indebted for information along another line of California research, and for access to Spanish manuscript sources. The halftone illustrations are from photographs by the author. Drawings of the Karuk tobacco plant were prepared by Mrs. Mary Wright Gill and by Mrs. Agnes Chase, of the Bureau of Plant Industry, Department of Agriculture, and Mrs. Gill's rare talent in this line of work made them lifelike, in addition to their correctness; but later on Prof. W. A. Setchell provided me with others more standard because made in connection with his special study of the California tobacco species, and these have been substituted for the drawings of Mrs. Wright and Chase and are here published for the first time. Mrs. George Mullen prepared with the greatest accuracy of detail the series of drawings illustrating the early stages of making a Karuk tobacco basket. I wish also to express my heartfelt appreciation of the kindness of Mr. and Mrs. W. P. Reese, who assisted the work greatly, of Mrs. B. Shellenbarger, of Dr. Edgar L. Hewett, of Mr. John T. Linkins; Mrs. Walther Kurze; and, last but not least, of Mr. F. W. Hodge and Dr. J. Walter Fewkes, former chiefs of the bureau, and of Mr. Matthew W. Stirling, present chief, for furthering this study in California aboriginal botany and the reachings around of plant custom.

II. Fá't pó'xxúrikk^hahitihanik pakuntcuphúru⁰⁰unatihani^k pananu-
hě'raha'

(BIBLIOGRAPHICAL)

1. Pámitva pakuntcuphúru⁰⁰unatihani^k payi⁰úva kuma'ávansas pana-
nuhě'raha 'ó'k 'i⁰iv⁰aně'n⁰a'tcip

(MENTION OF TOBACCO AMONG THE KARUK)

More lengthy mention of tobacco usage among the neighboring tribes can be cited than among the Karuk themselves. What we actually have directly on the Karuk usage in the form of published and unpublished documents is meager and is here presented.

1852

Bureau of American Ethnology Catalog of Manuscripts no. 846, stock Quoratean, language Arra-arra or Pehtsik, collector George Gibbs, vocabulary in notebook containing 23 pp., 4" x 6". Notebook has original title: Pehtsik Klamath or Arra-Arra.

"The only evidence of agriculture noticed is in the small patches of tobacco plants around many of their houses" [p. 5].

"leavēs of trees . . . shráhn [under the letter L] [for sa'^an, leaf]."

"pipe . . . oo-hoo-rahm [under the letter P] [for 'uhrâ'm, pipe]."

"tobacco . . . e-héh-ra [under the letter T] [for 'ihě'raha', tobacco]."

Bureau of American Ethnology Catalog of Manuscripts, No. 130, stock Athapascan, Weitspekan, and Quoratean, language Hupa (Alikwa, Arra-arra, etc.), collector George Gibbs, in 1852, place Klamath and Trinity Rivers.

"Pipe [p. 40] . . . oo-hoo-rahm [p. 41] [for 'uhrâ'm, pipe]."

"Tobacco [p. 48] . . . e-héh-ra [p. 49] [for 'ihě'raha', tobacco]."

UNDATED

Bureau of American Ethnology Catalog of Manuscripts, No. 209, stock Athapascan, Weitspekan, Quoratean, language Aliquah, Arra Arra and Hopah, collector George Crook, place Klamath River, Calif.

"Pipe [p. 45] . . . ooh-hoo-ráwm [p. 46] [for 'uhrâ'm, pipe]."

"Tobacco [p. 55] . . . Mo-háre-ráh [p. 56] [for muhě'raha', his tobacco]."

1853

Schoolcraft, Henry R., Historical and Statistical Information, Respecting the History, Condition and Prospects of the Indian Tribes of the United States, parts I-VI, Philadelphia, 1851-1857, Vocabularies of Indian Languages in Northwest California, by George Gibbs, Esq., in part III, 1853, pp. 428-445, Eh-nek vocabulary, pp. 440-445.

"Pipe . . . Oh rahm [p. 442] [for 'uhrâm, pipe]."

"Tobacco . . . Eh hé rah [p. 442] [for 'ihê'raha', tobacco]."

1860

Taylor, Alex S., California Notes, The Indianology of California, California Farmer and Journal of Useful Sciences, vols. XIII-XX, San Francisco, Feb. 22, 1860, to Oct. 30, 1863. Karuk vocabulary recorded by G. W. Taggert, vol. 13, no. 6, Mar. 23, 1860.

"Hay-rah, Tobacco [p. 6] [for 'ihê'raha, tobacco]."

"O-ram, Pipe [p. 6] [for 'uhrâm, pipe]."

1877

Powers, Stephen, Tribes of California, in Contributions to North American Ethnology, vol. III, Washington, 1877, pp. 1-635. The Appendix, Linguistics, edited by J. W. Powell, pp. 439-613.

"1.—*Ka'-rok*. Obtained by Mr. Stephen Powers at Scott's Bar, California, in 1872, from Pa-chi'-ta, a chief. The Smithsonian alphabet is used [p. 447]. Powers' own vocabulary does not record words for tobacco and pipe, or any word bearing on tobacco.

"2.—*Arra-arra*. Obtained by Lieut. George Crook on the Klamath River, California, and is No. 398, Smithsonian Collections. It was transliterated by Mr. George Gibbs, in No. 358, and the Smithsonian alphabet used. The latter number is here given [p. 447]."

"¶53.—Tobacco . . . [2. Arra-Arra] mo-her-ra [p. 450] [for muhê'raha', his tobacco]." "¶Tobacco (native) . . . [2. Arra-arra] e-hê-ra [p. 459] [for 'ihê'raha', tobacco]." "¶55. Pipe . . . [2. Arra-arra] u-hu-râm [p. 450] [for 'uhrâm, pipe]."

"3.—*Arra-arra*. Obtained by Mr. George Gibbs. It is Nos. 359, 401, and 403, Smithsonian Collections. No. 401 has been used here, as it was written in the Smithsonian alphabet [p. 447]." "¶53. Tobacco [3. Arra-arra] i-he'-ra [p. 451] [for 'ihê'raha', tobacco]."

"¶52. Pipe [3. Arra-arra] u-hu-râm [p. 451] [for 'uhrâm, pipe]."

"4.—*Peh'-tsik*. Obtained by Lieut. Edw. Ross, who says it is the language of the Upper Klamath, from the Indians of Red Cap's Bar. His spelling has not been changed. It is No. 318, Smithsonian Collections [p. 447]." "¶53. Tobacco [4. Peh'-tsik] heh-rah [p. 451] [for 'ihê'raha, tobacco]." "¶55. Pipe [4. Peh'-tsik] ag-hu-rahm' [p. 451] [for 'uhrâm, pipe]."

"5.—*Eh-nek*. Obtained by George Gibbs, and published in *Schoolcraft*, Part III, page 440, from which it has been taken; the orthography is not changed. On page 422 of that volume, Mr. Gibbs says that "*Ehnek* is the name of a band at the mouth of the Salmon or Quoratean River" [p. 447]. "[53. Tobacco] [5. *Eh-nek*] eh-he'-rah [p. 451] [for 'ihé'raha', tobacco.]" "[55. Pipe] [5. *Eh-nek*] oh-rahm [p. 451] [for 'uhrâm, pipe.]"

1878

Bureau of American Ethnology Catalog of Manuscripts No. 845, stock Quoratean, collector A. S. Gatschet (obtained from Joseph A. Thompson), place San Francisco, Calif., date Jan. 1878, remarks vocabulary, 6 pp. 10''×14''. (Also a copy.) [Does not contain any words bearing on tobacco. It is interesting in that it was obtained from a white man who had lived with the Indians.]

1889

Bureau of American Ethnology Catalog of Manuscripts No. 847, stock Quoratean, language Ehnek, collector Jeremiah Curtin, place Klamath River, Calif., date June-July 1889, remarks: Powell Introd., 50 pp., partly filled. Title page: *Ehnik* Tribe [crossed out]. *Ehnikan* Family [crossed out]. Quoratean family. [The preceding not in Curtin's hand]. Tribe, *Ehnikan* (ärär). Locality: Klamath River from Bluff Creek, Humboldt Co., Cal., to Happy Camp, Siskiyou Co., Cal. Recorded by Jeremiah Curtin. Date of Record: June and July 1889. Closely related to Gatschet's *Ara*, which see. No. 845. Hewitt. [The last 10 words in J. N. B. Hewitt's hand.]

"35. Pipe, of stone . . . ä'súhuram [p. 89] [for 'asó'ra'm, stone pipe]." [This is the only word recorded bearing on tobacco.]

1906-1907

Denny, Melcena Burns, *Orleans Indian Legends, Outwest*, vol. 25, pp. 37-40 (July 1906), 161-166 (Aug. 1906), 268-271 (Sept. 1906), vol. 25, 373-375 (Oct. 1906), 451-454 (Nov. 1906), vol. 26, pp. 73-80 (Jan. 1907), 168-170 (Feb. 1907), 267-268 (Mar. 1907). [This series of articles does not record anything bearing on tobacco.]

1907

Merriam, C. Hart, *Names for Tobacco in 56 California Dialects*, 1907, Bureau of American Ethnology MS. No. 1563. [Does not contain Karuk words.]

1911

Kroeber, A. L., *The Languages of the Coast of California North of San Francisco*, University of California Publications in American Archeology and Ethnology, vol. 9, no. 3, pp. 273-435, Apr. 1911,

section on the Karuk language [contains no words bearing on tobacco].

1921

Dixon, Roland B., Words for Tobacco in American Indian Languages, American Anthropologist, n. s., vol. 23, no. 1, Jan.-Mar. 1921, pp. 19-49.

"Thus we have Karok -hera [p. 30]." [Given as the Karuk word for tobacco; for the last three syllables of 'ihé'raha', tobacco.]

1923

Olden, Sarah Emilia, Karok Indian Stories, San Francisco. 1923.

"Pipe . . . Ooharalun [p. 190] [for 'uhrâ'm, pipe]."

1925

Kroeber, A. L., Handbook of the Indians of California, Bureau of American Ethnology Bulletin 78, Washington, 1925, chap. 5, The Karok, pp. 98-108. [The section on the Karuk does not contain anything bearing on Karuk tobacco.]

2. Pámitva pakuntcuphúruθunatihāt payiθúva kuma'ávansas payiθ
kuma'árā'ras mukun'ihé'raha'

(MENTION OF TOBACCO AMONG NEIGHBORING TRIBES)

Under the foregoing heading all the material available recorded by others bearing directly on Karuk tobacco has been assembled. Mention of tobacco among certain neighboring Indian tribes is here added for the sake of comparison. Most of these quotations are from well-known sources and no attempt at completeness or incorporation of linguistic material has been made, this being reserved for special treatment of the tribes in question later on. The quotation from Fletcher has been included here merely because it is the first mention of the species of tobacco used by the Karuk, the tobacco of Monterey Indians mentioned by Father Lasuen in his letter to Galves, 17—, discovered by the writer in the Bancroft Library, probably referring to *Nicotiana bigelovii* var. *typica*.

1628

It is interesting that the account of Sir Francis Drake's visit among the Indians of presumably Drake's Bay, California, June 17 to July 23, 1579, makes mention not only of their tobacco, but of both baskets and bags of it, and especially so in connection with the present paper, since the tobacco used by those Indians was the same species as that used by the Karuk, *Nicotiana bigelovii* var. *exaltata*, which

extended down the coast as far as San Francisco Bay and was the only species.¹

"The next day, after our comming to anchor in the aforesaid harbour, the people of the countrey shewed themselues, sending off a man with great expedition to vs in a canow. Who being yet but a little from the shoare, and a great way from our ship, spake to vs continually as he came rowing on. And at last at a reasonable distance staying himselfe, he began more solemnely a long and tedious oration, after his manner: vsing in the deliuerie thereof many gestures and signes, mouing his hands, turning his head and body many wayes; and after his oration ended, with great shew of reuerence and submission returned backe to shoare againe. He shortly came againe the second time in like manner, and so the third time, when he brought with him (as a present from the rest) a bunch of feathers, much like the feathers of a blacke crow, very neatly and artificially gathered vpon a string, and drawne together into a round bundle; being verie cleane and finely cut, and bearing in length an equall proportion one with another; a speciall cognizance (as wee afterwards obserued) which they that guard their kings person weare on their heads. With this also he brought a little basket made of rushes, and filled with an herbe which they called *Tabák*. Both which being tyed to a short rodde, he came into our boate. Our Generall intended to haue recompenced him immediately with many good things he would haue bestowed on him; but entring into the boate to deliuer the same, he could not be drawne to receiue them by any meanes, saue one hat, which being cast into the water out of the ship, he tooke vp (refusing vtterly to meddle with any other thing, though it were vpon a board put off vnto him) and so presently made his returne. After which time our boate could row no way, but wondring at vs as at gods, they would follow the same with admiration . . .^{1a}

"Against the end of two daies (during which time they had not againe beene with vs), there was gathered together a great assembly of men, women, and children (inuitd by the report of them which first saw vs, who, as it seems, had in that time of purpose dispersed themselues into the country, to make knowne the newes), who came now the second time vnto vs, bringing with them, as before had beene done, feathers and bagges of *Tobák* for presents, or rather indeed for sacrifices, vpon this perswasion that we were gods."²

¹ *N. glauca*, introduced from South America (see pp. 35-36), now also grows wild in this region. This makes two wild tobacco species, e. g., in Mendocino County, and both are used by the Pomo and neighboring Indians; formerly there was only the one species.

^{1a} Fletcher, Francis, *The World Encompassed by Sir Francis Drake*, London, 1628, edition of 1854, p. 119.

² *Ibid.*, p. 122.

1781

Fletcher, telling of Drake's visit to a tribe considerably down the coast from the Karuk region and having quite a different culture, is the first to mention the tobacco species, *Nicotiana bigelovii* var. *exaltata*, also tobacco baskets and tobacco bags. Francisco Antonio Maurello, in his journal of the voyage of Juan Francisco de la Bodega, 1775, telling of Bodega's visit to the Yuruk Indians of Trinidad, who had merely a seacoast variety of the Karuk culture, is the first to mention and describe the pipes used for smoking this species, and the gardens of it.

"They used tobacco, which they smoaked in small wooden pipes, in form of a trumpet, and procured from little gardens where they had planted it*." *"It need scarcely be observed that tobacco is an indigenous plant in North America, as it is also in Asia."³

1825

The following diary note on Indian tobacco in what is now Oregon was written by a Scotch botanist, David Douglas, when traveling in behalf of the Royal Horticultural Society, of London, England, at Fort Vancouver, on the Columbia River, under date of Aug. 19, 1825. The specimen of *Nicotiana multivalvis* Lindl. described by him is one of several plant specimens collected on a trip made by canoe from Fort Vancouver down the Columbia River to the mouth of the Willamette (Douglas's "Multnomah") River and up that river to a point either 56 miles up that river or 56 miles from Fort Vancouver, and return, between the dates of August 19 and 30, inclusive, 1825. Miss Nellie B. Pipes of the Oregon Historical Society and Dr. John R. Swanton of the Bureau of American Ethnology have assisted me at several points in tracing the route of Douglas.

The Willamette River has a northern and a southern mouth with Sauvie Island between them. The present town of Vancouver is situated on the north bank of the Columbia River about 90 miles from its mouth and between 5 and 6 miles upstream from the southern mouth of the Willamette River. Old Fort Vancouver, the starting point of the trip on which Douglas collected his tobacco specimen, was situated on the site of the present Vancouver Barracks, the United States military post, which adjoins the town of Vancouver on the east or upriver side. Fort Vancouver was founded by the Hudson Bay Company in 1824 and was their principal establishment until 1846. After that date it was occupied by the company's clerk and a few men until its final abandonment in 1860.

³ Barrington, Daines, Miscellanies, Journal of a Spanish Voyage in 1775, to explore the Western Coast of N. America, London, 1781. p. 489 and fn.

Miss Pipes has been good enough to look up and trace for me the early applications of the name Multnomah as follows: Captain Clark, of the Lewis and Clark expedition, explored about 6 miles of the Willamette River but designates the whole river by the name of Multnomah, stating that it was so called from a tribe of Indians of that name living on its banks. Samuel Parker, a missionary who was there in 1835, applies the name only to the section which flows down the southern side of Wapato [Sauvie's] Island, a distance of about 6 miles. Dr. Forbes Barclay, a physician of the Hudson's Bay Co. who came to Fort Vancouver in 1837, said it was the Multnomah from the mouth to the Clackamas Rapids (about 25 miles). However, the name Multnomah is now forgotten and the whole river from its source to its mouth is named the Willamette.



FIGURE 2.—Map showing places visited by Douglas

The falls mentioned by Douglas are Willamette Falls, and are situated in the Willamette River opposite the south end of the town of Oregon City, which stands on the east bank of the Willamette. Willamette Falls are 28 or 30 miles upstream from the southern mouth of the Willamette River.

It is impossible to tell from Douglas's account to what tribe the tobacco garden from which he obtained his specimen belonged. The Némalnōmax (Multnomah), of Chinookan stock, had villages along the lowermost course of the Willamette, notably at Sauvie's Island, formerly mentioned as Wapato Island and as Multnomah Island. The language around Oregon City and farther up the Willamette was Kalapuyan. The tribe was doubtless either Chinookan or Kalapuyan. (Fig. 2.)

"(447) *Nicotiana pulverulenta* ⁴(?) of Pursh, correctly supposed by Nuttall to exist on the Columbia; whether its original habitat is here

⁴ "This must be a slip of Douglas's, as the only specific name in *Nicotiana* for which Pursh is the authority is *quadrivalvis*, Pursh, Fl. Am. Sept. i, p. 141." This footnote and the question mark in parenthesis following the reference to it are added by W. Wilks and H. R. Hutchinson, who edited Douglas's journal. The editors did not know that the locality alone is sufficient for determining that the specimen which Douglas obtained was not *N. quadrivalvis* Pursh but *N. multivalvis* Lindl.; Douglas was the discoverer of *N. multivalvis* Lindl. See my quotation from Setchell.

in the Rocky Mountains, or on the Missouri, I am unable to say, but am inclined to think it must be in the mountains. I am informed by the hunters it is more abundant towards them and particularly so amongst the Snake Indians, who frequently visit the Indians inhabiting the head-waters of the Missouri by whom it might be carried in both directions. I have seen only one plant before, in the hand of an Indian two months since at the Great Falls of the Columbia,⁵ and although I offered him 2 ounces of manufactured tobacco he would on no consideration part with it. The natives cultivate it here, and although I made diligent search for it, it never came under my notice until now. They do not cultivate it near their camps or lodges, lest it should be taken for use before maturity. An open place in the wood is chosen where there is dead wood, which they burn, and sow the seed in the ashes. Fortunately I met with one of the little plantations and supplied myself with seeds and specimens without delay. On my way home I met the owner, who, seeing it under my arm, appeared to be much displeased; but by presenting him with two finger-lengths of tobacco from Europe his wrath was appeased, and we became good friends. He then gave me the above description of cultivating it. He told me that wood ashes made it grow very large. I was much pleased with the idea of using wood ashes. Thus we see that even the savages on the Columbia know the good effects produced on vegetation by the use of carbon.⁶ His knowledge of plants and their uses gained him another finger-length. When we smoked we were all in all. S."'⁷

1877

Powers tells of the eagerness of the Yuruk in asking for American smoking tobacco:

"Sometimes, when wandering on the great, ferny, wind-swept hills of the coast, keeping a sharp weather-eye out for the trail, I have seen a half dozen tatterdemalion Yurok, engaged in picking *salal*-berries, when they saw me, quit their employment with their fingers and lips stained gory-red by the juice, and come rushing down through the bushes with their two club-queues bouncing on their shoulders and laughing with a wild lunatic laugh that made my hair

⁵ Celilo Falls, 14 miles east or upstream of The Dalles and about 105 miles up the Columbia from the site of Fort Vancouver. The Oregon Historical Quarterly for June, 1915, has a number of articles on Celilo and Celilo Canal.

⁶ Potash, rather.

⁷ Douglas, David, Journal kept by David Douglas during his travels in North America 1823-1827, published under the direction of the Royal Horticultural Society, London, 1914, p. 141.

stand on end. But they were never on 'butcher deeds' intent, and never made any forey on me more terrible than the insinuating question, 'Got any tobac?'"⁸

Wedge in between Yokots information, Powers also gives one sentence of information furnished to him by A. W. Chase to the effect that "the Klamaths" raise tobacco and no other plant. That by "the Klamaths" the Indians of the lower Klamath River is here to be understood is indicated by the frontispiece of Powers's book, which is a sketch of a lower Klamath River livinghouse and sweathouse, the exact locality of which has not yet been identified by me, but is surely in the Karuk-Yuruk area. The next sentence, following the dash, is evidently Powers's own observation. The sentence following that, speaking of having seen tobacco growing on earth-covered lodges, may be a reminiscence of what Powers had seen when on the Klamath, which he had visited before visiting the Yokots, in which case the lodges referred to would be sweathouses, and the growing of tobacco on Karuk sweathouses has been mentioned by several informants and is described on page 78. The last sentence quoted refers again to the Yokots. I give the information from Chase in its setting, so that the reader can interpret for himself:

"Around old camps and corrals there is found a wild tobacco (*pan*), which Prof. Asa Gray pronounces *Nicotiana quadrivalvis* and Professor Bolander *N. plumbaginifolia*. It is smoked alone or mixed with dried manzanita leaves (*Arctostyphilos glauca*), and has pungent, peppery taste in the pipe which is not disagreeable. Mr. A. W. Chase, in a letter to the author, states the Klamaths cultivate it—the only instance of aboriginal cultivation known in California. I think the Indians never cultivated it more than this, that they scattered the seeds about camp and then took care not to injure the growing plants. I have even seen them growing finely on their earth-covered lodges. The pipe, *pan'-em-ku-lah*, is generally made of serpentine (or of wood nowadays), shaped like a cigar-holder, from four to six inches long, round, and with a bowl nearly an inch in diameter."⁹

Powers's Fig. 43, opp. p. 426, accompanying his chapter on "Aboriginal Botany," is reproduced as Pl. 29 of this paper, and shows northern California pipes and pipe sack; for the identification of these with Nat. Mus. catalog numbers, provenance of specimens, and for identification with illustrations run by Mason and again by McGuire see explanation of Pl. 29.

⁸ Powers, Stephen, Tribes of California, in Contributions to North American Ethnology, Vol. III, Washington, 1877, p. 55.

⁹ Ibid., section on aboriginal botany, p. 426.

1886

In his report on the Ray collection made by Lieut. P. H. Ray at Fort Gaston on the Hupa Indian Reservation in 1885, Mason mentions tobacco as follows:

“PIPES AND SMOKING

“The Indians of northern California smoked formerly a wild tobacco, *Nicotiana quadrivalvis* (Gray), *N. plumbaginifoliae* (Bolander). It was smoked alone or mixed with dry manzanita leaves (*Arctostaphylos glauca*). Mr. Powers says that it has a pungent, peppery taste in the pipe, which is not disagreeable.

“The pipes are conoidal in shape, and are either of wood alone, stone alone, or latterly of stone and wood combined, as will appear further on. (Plates VIII–IX, Figs. 61–73.) The beginning of such a pipe would be a hollow reed, or pithy stem, with the tobacco deposited in one end. A plain cone of wood fitted for smoking starts the artificial series. (Fig. 61.) Rude pipes are cut out of one piece of laurel or manzanita and shaped like a fisherman’s wood maul or one of the single-handed warclubs of the Pueblo Indians. (Fig. 62.) The length of stem is about 11 inches; length of bowl, $2\frac{1}{4}$ inches; diameter of bowl, 2 inches; of stem, $\frac{3}{4}$ of an inch. The bowl is a cup-shaped cavity, very shallow. The whole specimen is very rude, looking as though it has been chipped out with a hatchet or heavy fish-knife.

“The next grade of pipes are of hard wood resembling the last described in type, but very neatly finished. The stem is about 14 inches long and $\frac{5}{16}$ ths of an inch thick. The head is spherical, $1\frac{3}{4}$ inches in diameter. The bowl is cup-shaped and the cavity nearly 1 inch in diameter. (Fig. 64.)

“A small pipe of soapstone is also used, in which the straight pipe is presented in its simplest form. (Fig. 65.) Length, $2\frac{1}{2}$ inches.

“There are also pipes of fine-grained sandstone of graceful outline, resembling in shape a ball bat, 7 inches long, $7\frac{1}{8}$ inches wide in the thickest part. A very noteworthy thing about this pipe is the extreme thinness of the walls. (Fig. 63.) At the mouth part, where it is thickest, the stone does not exceed one-eighth of an inch, while through the upper portion it is less than one-sixteenth of an inch in thickness. The cavity does not present the series of rings which appear in stone that has been bored out, but innumerable longitudinal scratches fill the inner surface.

“The only solution of this appearance is that the interior was excavated by the use of a file or other hard tool. By the great size of its interior, this pipe is connected with the tubular objects from the mounds called telescopes by some, sucking tubes by others, and

pipes by others. (See Dr. Abbott's paper in Wheeler's Survey West of One Hundredth Meridian, Vol. VII, pl. VII and text.)

"The stone pipes were taken from old graves, and this kind are now no longer in use.

"We have, again, a little pipe no larger than some cigarette holders. (Fig. 66.) Except in its diminutive size and simplicity, it might have served as a model for the three to be next described or for the type specimen mentioned at the head of this list. Length, $2\frac{3}{8}$ inches; greatest width, three-fourths of an inch; depth of bowl, $\frac{7}{8}$ ths of an inch. (See Powers, Fig. 43.)

"They likewise use a tapering pipe of hard wood, $12\frac{1}{4}$ inches long, $1\frac{1}{8}$ inches wide at the larger end. What may be called the stem is $7\frac{7}{8}$ inches long. The other portion is carved by a series of octagons and chamfers which give to the specimen quite an ornamental appearance. (Fig. 69.) The bowl is $\frac{7}{8}$ ths of an inch wide and 2 inches deep. This example has been smoked a great deal, being charred very much in the bowl. (Collected by Livingston Stone. Compare Figs. 2 and 5, Plate IX, Dr. Abbott's paper in Wheeler's Survey West of One Hundredth Meridian, Vol. VII.)

"Other beautifully finished pipes of the same type, evidently turned in a lathe to please the Hupa fancy, are kept with the greatest care in leather pouches made for the purpose. (Figs. 71, 73.) They are made of different woods highly polished. The remarkable feature is the bowl of serpentine set in a tapering shouldered socket at the wide end of the stem, and the whole turned and polished. The bowl is a conical cavity in serpentine.

"The next example consists of a pipe and case. The pipe has a stem shaped like a club or ball bat, and a bowl of compact steatite. In general features pipes of this class resemble the cigarette holder, and they are found among the Utes and Mohaves, as well as in the mounds.

"When it is remembered that many Indians recline while smoking, it will be seen that this is the only sensible form of the pipe for them.

"Their tobacco pouches of basket-work are ovoid in form and hold about 1 quart. (Plate VIII, Fig. 67.) They are made of twined weaving in bands of brown and checkered grass, so common in the basketry of the Klamaths as to be typical. Six buckskin loops are attached to the rim of this basket in such a manner that their apexes meet in the center of the opening. A long string is fastened to the apex of one loop and passed through all the others serially to close the mouth of the pouch. Heights, 6 inches; width of mouth, $2\frac{1}{2}$ inches." ^{9a}

^{9a} Mason, Otis T., The Ray Collection from Hupa Reservation, Smithsonian Report for 1886, pt. 1, Washington, D. C., 1889, pp. 205-239, quotation from pp. 219-220. Plates 15 and 16 illustrate pipes, pipesack and tobacco basket.

Mason's plates 15 and 16 illustrate some of the same specimens figured by Powers (see explanation of Pl. 29 for identifications). The specimens not shown by Powers are identified as follows:

Mason, Pl. 15, Nos. 63 and 65 are all-stone pipes from southern California.

Mason, Pl. 15, No. 67 = Nat. Mus. No. 126520, Hupa, collected by Lt. P. H. Ray. = McGuire, Fig. 31.

Mason, Pl. 16, No. 68 = Nat. Mus. No. 76198, "Shasta," collected by Green. = McGuire, Fig. 32. (Mistitled by McGuire "wood and stone pipe.")

Mason, Pl. 16, No. 70 = Nat. Mus. No. 77182, Hupa, Calif., collected by Lt. P. H. Ray. = McGuire, Fig. 34.

Mason, Pl. 16, No. 71. = Nat. Mus. No. 77179, "Natano [=Hupa] Band, Hasha [sic] Valley, Calif.," collected by Lieut. P. H. Ray. = McGuire, Fig. 35.

Mason, Pl. 16, No. 73. = McGuire, Fig. 37. This pipesack cannot be found in the Nat. Mus. collections.

1899

McGuire, in his interesting compilation on Indian tobacco and smoking, which lacks only the results of field work which would have made it many times more valuable, gives only the following on northern California smoking, which is only a paraphrasing and messing up of Mason's wording made more vicious by the fact that McGuire thinks he is talking about Hupa specimens when he is really talking about specimens from all over northern California.

"The Indians of northern California, according to Prof. Otis T. Mason, formerly smoked a wild tobacco, *Nicotiana quadrivalvis* (Pursh) *N. plumbaginifolia*, which they smoked alone or mixed with the dry manzanita leaves, *Arctostaphylos glauca*, said to have a pungent, peppery taste which is not disagreeable. The pipes of the Hupa are, as Professor Mason says, conoidal in shape, and are of wood alone, stone alone, or latterly of stone and wood combined. . . .¹⁰ ¹¹

"Fig. 25^{11a} is simply a cone cut apparently from manzanita wood. It is 13 inches long with a greatest diameter of 2 inches, tapering gradually to 1¼ inches at the smaller end. If this pipe were sawed in two one-third of the way from the smaller end it could not be dis-

¹⁰ "The Ray Collection from Hupa Reservation, Smithsonian Report, 1886, pt. 1, p. 219."

¹¹ McGuire, Joseph D., Pipes and Smoking Customs of the American Aborigines, based on Material in the U. S. National Museum, Report of the U. S. National Museum for 1897, pp. 351-645, with 5 plates. Washington, 1899, p. 391.

^{11a} From McCloud River, Calif.

tinguished in form from the elongated conical stone pipes usually found in graves and burial places of the islands along the California coast. This pipe appears to have been perforated by burning. The walls vary from one-sixteenth of an inch in thickness at the smaller end to nearly one-half an inch at the larger. The outer sides appear to have been smoothed by means of sandpaper, though the same appearance could be imparted to the specimen with any gritty sandstone or with sand alone. These pipes are made from any available wood, those which best resist fire being preferred, one of the best and most usual being the laurel.

"Fig. 26 is an all-wood pipe of Hupa ^{11b} manufacture, 13¼ inches long, that is of peculiar form. The bowl is 2½ inches in greatest diameter, that of the stem being scarcely three-fourths of an inch thick. The bowl cavity consists of quite a shallow cup, the specimen having been rudely chopped out by means of an extremely dull tool, which gives one the impression that it would be a difficult pipe to smoke unless the smoker laid flat on his back.

"Fig. 27 ^{11c} belongs to the same type of all-wood Hupa pipes, and is more carefully finished than the last specimen, its surface being brought almost to a polish. It is 15 inches long, though the bowl is less than 1 inch in depth, with a diameter of 1¾ inches. Had the preceding specimen been ground to a uniform surface, as these pipes usually are, they would have had bowls alike, though among the Hupa, to a greater degree than has been detected among other natives, pipes have been made of a greater variety in shape than has been observed to be the case with almost any other type with which we are acquainted. They appear to be comparatively modern, and it is strongly to be suspected that the multiform shape of the Hupa pipe has been largely influenced by the outside demand for specimens as curiosities. There is in no implement found in America a greater observance of conventionalism of form than is the case among the pipes, and in those localities where the greatest variety exists investigation demonstrates that the smoking habit itself has been adopted within the last century. These varieties are most marked along the Pacific coast among the Hupa and Babeens.

"Fig. 28 is a fine-grained tubular sandstone, showing unusual mechanical skill in its manufacture, being 7 inches long, with a diameter at the larger end of three-fourths of an inch; the walls of the tube do not exceed one-sixteenth of an inch at the mouth of the bowl, increasing gradually to one-eighth inch at the smaller end. The outer surface is ground to a dull polish, and the interior shows striae running the length of the implement, made apparently by means of a file or similar tool.

^{11b} Really from Feather River, Calif.

^{11c} Really from Potter Valley, Calif.

"Fig. 29 differs in no material respect from the simplest form of conical tubes found throughout the continent, except in the slightly raised rim around the smaller end. It is made of steatite, and has a length of $2\frac{5}{8}$ inches. This rim is similar to one on the bowl of the unfinished pipe from Cook County, Tennessee (fig. 19), and would indicate that it was intended simply for ornament and not for the attachment of a string.

"Fig. 30 is of wood, being the pipe used by the Hupas at the present time, and is 3 inches long, with a greatest diameter of three-fourths of an inch, the bowl being about seven-eighths of an inch deep from which there runs a narrow stem hole to the smaller end.

"Fig. 31 shows the shape of the tobacco bag of these people, and is made from strips of the roots of the spruce, split into strings and woven together; six buckskin loops are attached to its rim in such a manner that their apices meet in the center of the opening. A long string is attached to one loop and is serially passed through all the others, by means of which the bag may be opened and closed at will by drawing the loops apart or by drawing the string. This bag would be found to differ little, except in material, throughout the continent. Some would make it of skin, while others would weave it from suitable fibers, and others again would probably fashion it from birch bark.

"Fig. 32 is a wooden pipe, 11 inches long, the bowl of which is made in the hourglass form, similar in outline to certain tubes found in the Middle Atlantic States. The bowl has been cut with a dull tool, but upon the stem are a number of crossed lines, intended to add to its ornamental appearance. Fig. 33 is made of hard wood, the bowl of which is carved in a series of octagons, chamfers, and holes, which give to this specimen quite an ornamental effect. The tube is $12\frac{1}{4}$ inches long, the bowl being seven-eighths of an inch in its greatest exterior diameter, and has a cavity 2 inches deep. Figs. 34 to 37, inclusive, show the most modern form of the Hupa pipe, which is made from different kinds of wood and serpentine. These pipes are most carefully polished, and are evidently made with modern tools. The remarkable feature of these pipes is shown in the serpentine bowl. Fig. 35 is set in a tapering wood socket, held in place by some kind of glue, the whole surface being subsequently ground and polished. Fig. 37 shows the pipe in its original skin case, with its strap for suspension. The American Indian pipes have always been most carefully guarded by their owners, in cases or coverings of skin, basketry work, bark, or woven rags.¹² "

¹² Otis T. Mason, The Ray Collection from Hupa Reservation Smithsonian Report, 1886, Plates XV, XVI, pp. 219-220.

The northwestern California pipe has been referred to by Mr. Henry R. Schoolcraft, quoting Col. Roderick McKee, as "a straight stick, the bowl being a continuation of the stem enlarged into a knob and held perpendicularly when smoking."¹³ ¹⁴

In another place in his report McGuire states:

"The great variety observable in the tubular pipes of wood from the Hupa Reservation suggests their being modern, and intended rather to supply tourists' demands than to comply with tribal conventionalisms."¹⁵

McGuire's figures 25 to 37, inclusive, showing northern California pipes, pipesack, and tobacco basket, are merely Mason's cuts run over again; McGuire in his carelessness has been misled by the general title of Mason's paper to assume that all the cuts borrowed from Mason's paper show specimens collected by Ray at the Hupa Reservation and he adds this statement to every title; McGuire's Figs. 25, 26, 27, 28, 29 and 33 are neither from Hupa Reservation nor collected by Ray, and Fig. 36 is from Hupa Reservation but collected by Powers.

1903

Hupa tobacco is described by Goddard:

"PIPE MAKING AND TOBACCO RAISING

"Smoking has been practiced by the Hupa from time immemorial. Their gods smoked. It is in fact a semi-religious practice. The pipe, *kiñaigyan*, was and is still made of selected wood of the *manzanita* or *yew*. The ordinary pipe (Pl. 17, Figs. 2 and 3) is about four and one-half inches long, and cylindrical in shape. The diameter at the smallest part is about three-eighths of an inch. A gentle curve gives the mouth end a diameter of five-eighths of an inch and the bowl end an inch. The pipes are worked down with sandstone and polished off with stems of the horsetail rush, *Equisetum robustum*, in so fine a manner that even Professor Mason was deceived, thinking them turned by white men in a lathe."¹⁶

"Usually the pipe is faced with serpentine or sandstone. The face of stone (Pl. 17, Fig. 5) shows only about one-half an inch

¹³ North American Indian Tribes, Pt. 3, pp. 107, 141, Philadelphia, 1847.

¹⁴ McGuire, Joseph D., Pipes and Smoking Customs of the American Aborigines, based on Material in the U. S. National Museum, Report of the U. S. National Museum for 1897, pp. 351-645, with 5 plates, Washington, 1899, pp. 391-395.

¹⁵ *Ibid.*, p. 627.

¹⁶ "Smithsonian Report, 1886, Part I, p. 220."

on the outside, but it enters the funnel-shaped wooden part so as to line the bowl of the pipe. The bowl is three-fourths of an inch deep. A shoulder is made on the wood of the bowl; then the soapstone is brought into shape with a knife. The pieces are constantly tried to insure a good fit. To make the joint perfect between the wood and the stone, a little sand is put in, and the stone is twisted to wear away any projections. The shaman's pipe (Pl. 17, Fig. 6) is similar but much longer, some of them measuring 12 inches. Often narrow stripes of mother-of-pearl are neatly inlaid, lengthwise the pipe next to the stone facing. Pipes entirely of wood are also used. These are of the smaller size and are ornamented at the bowl end with carvings. The Hupa occasionally make pipes all of stone. (Pl. 17, Fig. 4.) Such pipes are frequently to be seen in use on the Klamath river. The pipe is carried in a little sack of buckskin (Pl. 17, Fig. 1) tied with a string of the same material. Tobacco is put into the bag and then the pipe is pushed in bowl first, not stem first, as Professor Mason has pictured it.¹⁷

"The tobacco used was cultivated, the only instance of agriculture among the Hupa. Logs were burned and the seed sown in the ashes. The plant appears to be and probably is identical with the wild *Nicotiana bigelovii*, but the Hupa say the cultivated form is better. The wild form found along the river they say is poison. It is believed that an enemy's death may be caused by giving him tobacco from plants growing on a grave."¹⁸

Goddard's Plate 17 shows Hupa pipes, a pipesack, a pipe bowl, and firesticks in excellent reproduction.

1905

Dixon's Northern Maidu information on tobacco is the following:

"Stone pipes (Fig. 9, *a*, *b*) would seem to have been at all times objects of value, and to have been on the whole, somewhat scarce, a wooden pipe being far more common. All pipes were of the tubular form. In general, the stone pipes were short, ranging from ten to fifteen centimetres in length, and usually made from steatite. The pipe used by the pehei'pe, or clown, was larger, as a rule, and always made of soapstone. It has, moreover, a rim or ring about the mouth-end (see Fig. 66). The pipes were drilled by means of a piece of deer-antler, which was pounded with another stone, till, after a long time, the cavity was made. Sometimes sand was added, which accelerated the work. It is claimed that there was no twirling of the deer

¹⁷ "Smithsonian Report, 1886, Part I, Pl. XVI."

¹⁸ Goddard, Pliny Earle, *Life and Culture of the Hupa*. University of California Publications, American Archeology and Ethnology, Berkeley, California, 1903, vol. 1, no. 1, pp. 36-37.

antler, or other method of drilling. The details of the manufacture seem to have been to a considerable extent lost. It is also claimed that occasionally a pipe was found, just as were mortars. The pipes which were found were regarded as of mysterious origin, and were to be handled with great care. To drop a stone pipe of any sort, but in particular of this type, was very unfortunate, and bad luck or illness was sure to follow. As in the case of the mortars, the Shasta held the pipes as capable of independent motion, but this belief was not held by the Maidu." [With picture of 2 stone pipes.] ¹⁹

"The clown then goes to the base of the main post, where his pipe is always placed. He fills it, if possible, from the shaman's supply of tobacco, and then smokes, puffing out as much smoke as possible. Between the puffs he calls out, 'I like acorn bread! I like deer-meat! I like fish! I like soup! Be good to me, be good to me, my old woman!'" [With picture of a steatite pipe.] ²⁰

1907

In his interesting brief paper on the culture of the Takelma Indians of southwestern Oregon, who bordered the Karuk on the north with only one intervening tribe, and are claimed by my informants to have had customs much like the Shasta, Sapir states the following about their tobacco.

The Takelma occupied the same position on the Rogue River as the Karuk did on the Klamath, holding neither the mouth nor the headwaters. Although not identified by Sapir, the Takelma tobacco was the same as that of their Shasta neighbors, *Nicotiana bigelovii*.

"The only plant cultivated before the coming of the whites was tobacco (ō'p') which was planted by the men on land from which the brush had been burnt away. Smoking was indulged in to a considerable extent and had a semi-religious character, the whiff smoke being in a way symbolic of good fortune and long life. The pipes were made of either wood or stone and were always straight throughout, some reaching a length of nearly a foot. The custom prevailed, of course, of passing one pipe around to all the members of an assembled group." ²¹

Dixon, in his paper on the Shasta, tells of finding a stone pipe in the region and describes the construction and making of arrowwood

¹⁹ Dixon, The Northern Maidu, Bulletin of the American Museum of Natural History, vol. 17, pt. 3, pp. 119-346. New York, May, 1905, pp. 138-139.

²⁰ Ibid., p. 317.

²¹ Sapir, Edward, Notes on the Takelma Indians of Southwestern Oregon, American Anthropologist, N. S., vol. 9, no. 2, April-June, 1907, p. 259.

pipes, being the first to report on the boring of arrowwood pipes by means of beetle larvae. He also describes the use of pipes by doctors.

"Pipe-tips were either of serpentine, or other fine-grained stone. They were ground laboriously into shape, the hole being pierced by pounding with a piece of antler, aided by sand. What is apparently a portion of a pipe wholly of stone was picked up on the surface near Honolulu, on the Klamath River. (Fig. 69.) It is, however, different from the type of pipe used by the Shasta, and was regarded by them as mysterious, and probably endowed with great magic power. It is nicely finished on the exterior." [With illustration of a fragment of a stone pipe.]²²

"Except for their bows, the Shasta used wood for but few implements, the most important of which were spoons, pipes, and mush paddles. Spoons (Fig. 71) were made of both wood and horn. In type they are closely similar to those used by the Karok, Yurok, and Hupa, although, as a rule, they were less decorated by carving. The pipes (Fig. 72) used here were of the same character as those made by the three tribes just mentioned living lower down the river. The form was the usual tubular, trumpet-shaped one, varying from fifteen to twenty centimetres in length. The pipes are often so regularly and beautifully made as to suggest machine-turning. The method of boring the piece of wood from which the pipe was to be made was exceedingly ingenious, if we may believe the account given by several informants independently. As described, the method was applicable to only one variety of wood (unidentified), a variety which was quite hard, yet possessed a small, somewhat porous pith or heart-wood. A number of sticks of this wood were, so it is said, placed on end in a dish of salmon oil, first on one end, and then on the other. By this means, the pithy, porous heart-wood absorbed considerable oil, much more than did the remainder of the wood. This central core of heart-wood was then dug out at one end, as deeply as could be, with a fine-pointed bone awl. Then a small grub or worm, infesting the dried salmon as preserved in the houses, was placed in the excavation, and this was then sealed with a bit of pitch. The grub thus imprisoned is declared to have eaten the oil-soaked pith or heartwood, following the core, from one end to the other, finally eating its way out at the opposite end. Many of the grubs died, or did not take kindly to the oil-soaked pith; but, out of a dozen or more prepared sticks hung up under the roof during the winter, one or two were, it is claimed, generally found bored in the spring." [With illustration of a wooden tobacco pipe with stone pipe bowl.]²³

²² Dixon, Roland B., *The Shasta, the Huntington California Expedition*, Bulletin of the American Museum of Natural History, vol. XVII, part V, New York, July, 1907, pp. 391-392.

²³ *Ibid.*, pp. 394-395.

"Again she danced, and, speaking to those assembled, says, 'Kūs apsū'tohokwira' ('Now he reaches for his pipe'); then, 'Kūs kwa'òk-wahir' ('Now he smokes'). Then, after a longer period of dancing, the Axè'ki speaks to the shaman, . . ."²⁴

1916

Mrs. Lucy Thompson mentions tobacco and pipes among the Yuruk Indians of the central part of the section of the Klamath River occupied by them as follows:

"The Klamath people have the same kind of tobacco that grows over a large part of the United States, which, when it grows up has small leaves. They prepare the ground and plant the seed but will not use any they find growing out of cultivation. They are very careful in gathering the plant and cure it by the fire, or in the hot sun, then pulverize it very fine, then put it up in tight baskets for use. It becomes very strong and often makes the oldest smokers sick, which they pass over lightly, saying that it is a good quality of tobacco. The women doctors all smoke but the other women never do. Their pipes are made out of yew wood with a soapstone for a bowl, the wood is a straight piece and is from three to six inches long and is larger at the bowl end where it joins on to the stone, it is notched in so it sets the bowl on the wood, making the pipe straight. They hold the pipe upwards if sitting or standing and it is only when lying on the back that one seems to enjoy the smoke with perfect ease, however they can handle the pipe to take a smoke in any position. Some of these pipes are small, not holding any more than thimble-full of tobacco. My people never let the tobacco habit get the better of them as they can go all day without smoking or quit smoking for several days at a time and never complain in the least. The men, after supper, on going into the sweat-house take their pipes and smoke and some take two or three smokes before they go to bed. The old women doctors will smoke through the day and always take a smoke before lying down to sleep. All inhale the smoking, letting it pass out of the lungs through the nose."²⁵

"These plug hat men now select twelve or less boys and put them to making ribbons of bark which they stripe off very flowery by painting and carving, also making fancy Indian pipes, carving and painting them very artistically. These boys are called Charrah and the pipes and ribbons made by them are put on the top of long slim poles from

²⁴ Ibid., p. 487.

²⁵ Thompson, Mrs. Lucy, *To The American Indian*, Eureka, Calif., 1916, p. 37.

twelve to fifteen feet long and are to be used at the finish of the fish dam. These poles have the bark taken off and are clean and white.”²⁶
 “. . . and fancy carved Indian pipes that the boys made, . . .”²⁷

1918

Loud, writing on the Indians about Humboldt Bay, gives the following mention of pipes and tobacco:

“Tobacco, *Nicotiana* sp.”²⁸

“A species of tobacco native to California was the only plant cultivated, and has been mentioned in the Spanish account of the discovery of Trinidad bay.”²⁹

“*Stone pipes*.—One clay pipe was obtained, which will be described under another heading, and two pipes made of steatite. The description of the stone pipes is as follows:

“Museum no. 1-18038 (pl. 17, figs. 1a and 1b), found in association with human remains no. 2. Length 240 mm., diameter 24 mm. Museum no. 1-18239 (pl. 17, fig. 2), found with human remains no. 19. Length 108 mm., diameter 22 mm.

“These pipes show great extremes in length, but are in no respect different from the majority of stone pipes found in northern California among the modern Indians. There are at least two species of tobacco indigenous to northern California, *Nicotiana bigelovii* and *Nicotiana attenuata*, both of which were used by the Indians. The Spanish discoverers of Trinidad Bay said that the Indians ‘used tobacco, which they smoked in small wooden pipes, in form of a trumpet, and procured from little gardens where they planted it.’ ”³⁰

1925

Kroeber in his Handbook of the Indians of California tells of Yurok tobacco as follows. In his chapter on the Karuk, pp. 98-108, no mention is made of tobacco.

“All the tobacco smoked by the Yurok was planted by them—a strange custom for a nonagricultural people far from all farming con-

²⁶ Ibid. pp. 47-48, mentioned in the description of Kappel fish-dam ceremony.

²⁷ Ibid., p. 52, mentioned in Kappel fish-dam ceremony.

²⁸ Loud, Llewellyn L., University of California Publications in American Archeology and Ethnology, vol. 14, no. 3, Dec. 23, 1918, p. 232.

²⁹ See description of tobacco and tobacco pipes under the heading, “Objects of Steatite and Slate,” p. 234.

³⁰ “Don Antonio Maurello, op. cit., Barrington edition, pp. 366, 489.” [See quotation, p. 19 of present paper.]

tacts. The custom, which extends also to southwestern Oregon, and in the opposite direction probably to the Maidu, is clearly of local origin. Logs were burned on a hilltop, the seeds sown, and the plants nursed. Those who grew tobacco sold to those who did not. A woman's cap full or not full was the quantity given for a dentalium shell, according as this was of second smallest or shortest length—a high price. Tobacco grows wild also, apparently of the same species as the planted, but is never used by the Yurok, who fear that it might be from a graveyard, or perhaps from seed produced on a graveyard. The plant does seem to show predilection for such soil. Otherwise it sprouts chiefly along sandy bars close to the river; and this seems to have caused the choice of summits for the cultivated product.

"The pipe was tubular, as always in California. Its profile was concave, with the bowl flaring somewhat more than the mouth end. The average length was under 6 inches, but shamans' and show pieces occasionally ran to more than a foot. The poorest pipes were of soft wood, from which it is not difficult to push the pith. Every man who thought well of himself had a pipe of manzanita or other hard wood, beautifully polished, probably with the scouring or horsetail rush, *Equisetum*, which was kept in the house for smoothing arrows. The general shaping of the pipe seems to have been by the usual northwestern process of rubbing with sandstone rather than by cutting. The bowl in these better pipes was faced with an inlay of soapstone, which would not burn out in many years. Sometimes pipes had bits of haliotis inlaid next the steatite; others were made wholly of this stone. The pipe was kept in a little case or pouch of deerskin. It could be filled by simply pressing it down into the tobacco at the bottom of the sack. Pouches have been found in California only among the northwestern tribes. Tobacco was stored in small globular baskets made for the purpose. These receptacles are also a localized type. (Pl. 73, e.)

"A few old Yurok were passionate smokers, but the majority used tobacco moderately. Many seem never to have smoked until they retired to the sweat house for the night. Bedtime is the favorite occasion for smoking throughout California. The native *Nicotianas* are rank, pungent, and heady. They were used undiluted, and the natives frequently speak of them as inducing drowsiness."³¹

³¹ Kroeber, A. L., *Handbook of the Indians of California*, Bureau of American Ethnology, Bulletin 78, Washington, 1925, pp. 88-89.

III. Fǎ't pakunikxúriktihanik pekyǎ'varíhvǎ'nsa'

(BOTANICAL)

1. Yiθúva kuma'ihé'raha'

(TOBACCO SPECIES)

The Karuk country lies well within the area of the tall form of *Nicotiana bigelovii*. It is the only tobacco which grew, wild or sown, in the Karuk territory or probably in that of any of the contiguous tribes, and was the only tobacco known to the Karuk or known by them to exist.

Prof. W. A. Setchell, of the department of botany of the University of California, is our best authority on the botanical aspect of Californian and other American tobacco species, and his fascinating work of raising and thus further testing the various species is known to many of his friends. In the notes given below (pp. 38-44) we follow his important article in the American Anthropologist¹ and other information furnished by Dr. Setchell, including the designation of the tall northern California form of *Nicotiana bigelovii* as *var. exaltata* Setchell, here for the first time published, although as a *nomen nudum*, with his permission.^{1a} Dr. Setchell has been most generous in his assistance to the author in his tobacco studies in California, and deeply interested.

Of the 14 species of tobacco known to have been native to North America, there occurred in California 3 species, one of which has 3 forms, making in all 5 forms of tobacco in the State:

1. *Nicotiana bigelovii* (Torrey) Watson *var. typica*, occurring in a large area southeast of San Francisco Bay. This is probably to be called *var. typica*, since it is the taxonomic type.

2. *Nicotiana bigelovii* (Torrey) Watson *var. exaltata* Setchell. Professor Setchell has suggested to the writer that it may be well called *var. exaltata* since it is the tallest of all the forms of *bigelovii* and the most robust, reaching a height of more than 6 feet under favorable circumstances. This is the tobacco of California north of San Francisco and of southernmost Oregon. It is the tallest of the native tobaccos of California, exceeded in height only by *N. glauca*

¹ Setchell, William Albert, Aboriginal Tobaccos, American Anthropologist, n. s., vol. 23, no. 4, Oct.-Dec. 1921, pp. 397-414, with map.

^{1a} In his article in the American Anthropologist Setchell still refers to this variety as *forma alta*.

Graham, Tree Tobacco, a species of tobacco introduced from South America and now growing wild in California and other States.

3. *Nicotiana bigelovii* (Torrey) Watson var. *wallacei* Gray, from southern and Lower California, very distinct from nos. 1 and 2.

4. *Nicotiana attenuata* Torrey, the species which occupies the area to the east of California and eastern southern California.

5. *Nicotiana clevelandii* Gray, which occupies the southern California coast.

The writer has knowledge that all of these forms were used by the California natives where they occur. It will be noticed that three of them are forms of *N. bigelovii*. Our Karuk tobacco, *N. bigelovii* var. *exaltata*, has the distinction of being the tallest native tobacco in the State.

Outside of California two other species of native tobacco occur so closely related to *bigelovii* as to form with it a single group: 1. *Nicotiana multivalvis* Lindl., sown by the Indians of Oregon, Idaho and Montana, and 2. *Nicotiana quadrivalvis* Pursh., a species which has been "lost" in nature, never having been collected in the wild state, but known only as cultivated by the Mandan, Hidatsa, and Arikara Indians of the Plains area.² It is interesting that according to Setchell both of these eastern species are probably *N. bigelovii* derivatives.

The principal literature on *Nicotiana bigelovii* is presented in the following quotations.

1856

Torrey³ was the first to describe and name *Nicotiana bigelovii*, regarding it as possibly a variety of *N. plumbaginifolia*. The specimen was collected by Dr. John M. Bigelow, of the Whipple expedition, at Knight's Ferry, in the present Stanislaus County, Calif., in May, 1854, and is *N. bigelovii* (Torrey) Watson f. *typica*. According to Watson it seems that a specimen had already been collected by Frémont in 1846, but this is not mentioned or described by Torrey. *N. plumbaginifolia* Viv. is native to northeastern Mexico and crosses the Rio Grande into Texas.

"NICOTIANA PLUMBAGINIFOLIA, Dunal in DC. Prodr. 13, pars. 1, p. 569. Var.? BIGELOVII: annua; caule glanduloso-pubescente subsimplici; foliis oblongo-lanceolatis acutiusculis glabriusculis, in-

² Probably some neighboring tribes had it as well.

³ Torrey, John, Description of the General Botanical Collections, in Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean, 1853-4, vol. 4, no. 4, House of Representatives, 33rd Cong., 2d sess., Executive Document No. 91, Washington, 1856, p. 127.

ferioribus in petiolem angustatis, superioribus sessilibus basi angustatis; panicula terminali laxiuscula; calyce glanduloso-pubescente, laciniis lanceolato-linearibus inequalibus, corolla hypocraterimorpha, tubo elongato calyce 2-3-plo longiore, limbi laciniis lato-ovatis obtusiusculis. Knight's Ferry, Stanislaus river; May. We are unwilling to propose this as a new species, since there are so many others of the same genus that are very imperfectly known. Our plant does not agree with any *Nicotiana* described by Dunal (l. c.) but it seems to approach the nearest to *N. plumbaginifolia*."

1871

Watson raises Torrey's questioned variety to a species, and indicates that since Torrey's publication (1856) Torrey himself had collected the species in California and that more recently Anderson had collected it in western Nevada. Goodspeed, of the University of California, is working on the inner and genetic relationship of tobacco species, and only such studies can determine how closely *N. bigelovii* resembles *N. noctiflora* of Chile, as pointed out by Watson.

"*NICOTIANA BIGELOVII*. (*N. plumbaginifolia*, Var. (?) *Bigelovii*, Torr. Pac. R. R. Surv., 4. 127.) Leaves sessile, attenuate at base; calyx glandular-pubescent, with unequal lance-linear lobes; corolla 2' long, tubular-funnel-form, the elongated tube 2-3 times longer than the calyx, the lobes broad-ovate, subacute; capsule obtuse, usually 4-6'' long, shorter than the calyx; otherwise much like the last.—Collected by Bigelow, Frémont, (481, 1846,) and Torrey, (355,) in California, and by Anderson, (268,) in western Nevada. Much resembling *N. noctiflora*, of Chili, but the leaves are more attenuate at base and the corolla-lobes are not at all obcordate. PLATE XXVII. Fig. 3, Extremity of a branch. Fig. 4, A lower leaf; natural size." ⁴

1878

Gray's description of *N. bigelovii* presents practically our modern knowledge of the species, except that he fails to distinguish var. *exaltata*, following the type specimens which are var. *typica* and only a foot or two high, although he mentions the occurrence of the species from Shasta County to San Diego, and var. *exaltata* occurs in Shasta County. Var. *wallacei* had, since Watson's description, been described by Wallace and by Cleveland from southern California.

⁴ Watson, Sereno, Botany, in King, Clarence, Report of the Geological Exploration of the Fortieth Parallel, Professional papers of the Engineer Department, U. S. Army, no. 18, Washington, 1871, p. 276. Pl. XXVII is opposite p. 276. Watson's Plate XXVII contains the earliest published drawing of *N. bigelovii*; the part of this plate containing the drawing of *N. bigelovii* is reproduced as Plate 5 of the present paper.

"*N. Bigelovii*, Watson. A foot or two high; leaves oblong-lanceolate, sessile or nearly so; the lower (5 to 7 inches long) with tapering base: the upper (3 to 1½ inches long) more acuminate, with either acute or some with broader and partly clasping base: inflorescence loosely racemiform, with all the upper flowers bractless: calyx-teeth unequal, linearsubulate, about equalling the tube, surpassing the capsule: tube of the corolla 1¼ to 2 inches long, narrow, with a gradually expanded throat; the 5-angulate-lobed limb 12 to 18 lines in diameter.—Bot. King, 276, t. 27, fig. 3, 4; Gray, Bot. Calif. 1. c. 546. *N. plumbaginifolia*? var. *Bigelovii*, Torr. Pacif. R. Rep. iv. 127.—California, from Shasta Co. to San Diego, and eastward to Nevada and the border of Arizona.

"Var. *Wallacei*, a form of corolla smaller (the tube 12 to 16 lines long) and calyx-teeth shorter, but variable, sometimes hardly surpassing the capsule: upper leaves more disposed to have a broad and roundish or subcordate slightly clasping base; herbage, &c., more viscid.—Near Los Angeles and San Diego, *Wallace, Cleveland*.

"= = Ovary and capsule globular, 4-several-celled, at first somewhat succulent: the valves at maturity thin and rather membranous: corolla with ampler limb and proportionally shorter more funnelliform tube—*Polydielia*, Don. *Polydielis*, Miers."⁵

1921

It remained for Setchell to set aside from *N. bigelovii* var. *typica*, and ultimately to name, *N. bigelovii* var. *exaltata* of northwest California, which sometimes attains a height of 6 feet.

"The third section of the genus *Nicotiana* is called the *Petunioides*-section, whose corollas are typically salverform and whose color is white, although often tinged with green, red, or purple. About twelve species or well-marked varieties of this section occur within the confines of North America or the adjacent islands, but only seven of them are at all definitely known to me as having been used by the Indians. There is a most interesting group of five species and varieties centering about *Nicotiana bigelovii* (Torr.) Watson and one very widespread species *Nicotiana attenuata* Torr. The five species of this section of the genus which are not as yet known to have been in use by the Indians are the following: *Nicotiana acuminata* var. *parviflora* Comes. ?, in central California; *N. clevelandii* Gray, in southwestern California, possibly used by the Santa Barbara and other tribes of coast Indians; *N. repanda* Willd., in southwestern Texas and adjacent portions of Mexico; *N. plumbaginifolia* Viv., in northeastern Mexico and crossing the Rio Grande into Texas; and *N. stocktoni* Brandegee, on Guadalupe Island off the coast of Lower California.

⁵ Gray, Asa, Synoptical Flora of North America, vol. 2, part 1, 1st edition, New York, 1878, p. 243, also 2d edition, 1886, p. 243.

"The *Nicotiana Bigelovii*-group consists of three very well-marked varieties of *N. Bigelovii* (Torr.) Watson, *N. quadrivalvis* Pursh, and *N. multivalvis* Lindl. There is such a close resemblance in so many details of habit and structure that it certainly seems probable that the five distinct genetic entities of the *Bigelovii*-group must have originated from one and the same stock, possibly through mutation, but probably also complicated by more or less hybridization. Their distribution in nature and under aboriginal cultivation reinforces this assumption with strong arguments. The three varieties of *Nicotiana bigelovii* are found native in three separate portions of California, *N. multivalvis* was cultivated by the Indians in Oregon, Idaho, and Montana, while *N. quadrivalvis* was similarly cultivated in North Dakota. The distribution of this group runs from southern California north through the entire State of California and well into Oregon, possibly also entering the southeastern corner of the State of Washington. From Oregon, it bends eastward up along the tributaries of the Columbia River, across Idaho and the continental divide, and descends the Missouri River into Montana and North Dakota. With these ideas as to the group and its distribution, the way is made ready for a consideration of its various members.

"Torrey was the first to call attention to *Nicotiana bigelovii* which he named *N. plumbaginifolia?* var. *bigelovii*. This was as early as 1857. In 1871 Watson raised the variety to a species and published a more complete description, as well as a good figure of it. The type specimens came from the Sierran foothills in central California and are low spreading plants, with short internodes, ascending branches, large and conspicuous white flowers, and prominent glandular pubescence turning brownish, or rusty, with age. S. A. Barrett found it in the general type region in use among the Miwok Indians and was kind enough to obtain seed for me. I have grown it in the pure line for many years and find that it retains its distinctive varietal characteristics from generation to generation. This plant, the taxonomic type of *Nicotiana bigelovii*, occupies an area in the very center of California which is definitely limited and also separated from the areas occupied by the other varieties of the species.

"The plant which has usually passed under the name of *Nicotiana bigelovii*, however, is the tall erect variety found in abundance in the dry washes of stream-beds to the north of San Francisco Bay, from Sonoma, Mendocino, and Humboldt Counties eastward to Shasta and possibly also other counties of California. This variety, which as yet has no distinctive name, may reach a height of as much as six feet, has long erect branches with elongated internodes, and with large flowers which are more separated than in the plants of the taxonomic type. In common with the type of the species, this tall and erect variety has a decided tendency toward a three-celled ovary

and such are to be found in most well-developed plants although in a small percentage of the total number of capsules matured. [^{5a}] Chestnut ⁶ states that this variety is used for smoking and also for chewing by all the Indian tribes of Mendocino County, California. Thanks to P. E. Goddard ⁷ and S. A. Barrett, I have perfectly reliable evidence that it is still used by the Hupa and the Pomo. The Hupa, at least, knew it both wild and cultivated,⁸ but the Pomo seem to have used only the wild plant. As to how far the use of this variety extended into Oregon I am uncertain, but I have the opinion that, towards its northern limits and beyond them, attempts were made to cultivate it, as certainly was the case among the Hupa. Northern California represents the limit of the spontaneous distribution of any coastal species of *Nicotiana* and in Oregon we find that the cultivated tobacco of certain Indian tribes was a nearly related species, or possibly derived variety, of *N. bigelovii*, viz., *N. multivalvis* Lindl.

"There can be little doubt that it was some form of the *Bigelovii*-group of the genus *Nicotiana* which was used by the Indians whom Drake encountered in 1579, when he landed on the coast of California, somewhere in the vicinity of Drakes Bay. Wiener ⁹ remarks on Drake's account as follows: 'That *tabacco*, first mentioned in Hispaniola, should have found its way so far to the northwest, in addition to the rest of the continent, is a *prima facie* proof that the distribution of *tobacco* follows from its first appearance under Arabic influence, from Guinea to all countries where Spanish, Portuguese, and French sailors navigated via Guinea or after having taken part in Guinea expeditions.' The extreme improbability of *Nicotiana bigelovii* hav-

^{5a} [Professor Setchell has furnished me the following additional information on this point: "I have found that in the tall form of *Nicotiana bigelowii* [sic] a small percentage of the ovaries are 3-celled. The occurrence of occasional 3-celled condition in this variety is to be contrasted with the situation in the variety *Wallacei*, which, so far as the examination of several thousand capsules indicated, is constantly 2-celled, and gives some indication of the possibility of 4-celled and of many-celled varieties arising from it by simple process of mutation. I should say that this is not a matter of 'abnormal capsules' [quoting letter of J. P. Harrington], but an indication of a tendency within the species. The 3-celled capsules occur usually on the lower parts of the plant."]

⁶ "Plants used by the Indians of Mendocino County, California, *Contr. U. S. National Herb.*, vol. 3, pp. 386, 387, 1902."

⁷ "Life and Culture of the Hupa, in *Univ. Calif. Pubs., Amer. Arch. and Eth.*, Vol. I, no. 1, p. 37, 1903."

⁸ "Goddard, loc. cit."

⁹ "Loc. cit., p. 141."

ing originated in Guinea and having been brought thence to the State of California, the only place where it has ever been known, and through any human agency, takes away the effectiveness of this "*prima facie* proof" and yields another strong probability that the tobacco of Hispaniola may have been carried from Hispaniola to Guinea rather than that any species of tobacco may have been brought from Guinea to Hispaniola or any other portion of the American Continent.

"The third variety of *Nicotiana bigelovii*, the var. *wallacei* Gray, is found in a limited area in southern California and distinctly separated, in its distribution, from either, or both, of the other varieties of the species. Var. *wallacei* is a plant of medium height, erect, and much more slender than either of the two varieties of central and of northern California. It has a smaller flower with more slender tube and I have never seen a three-celled ovary among several thousand examined, all the ovaries, and ripe capsules, having been found to be two-celled. While it is very probable that this variety may have been used by the Indian tribes of the region where it occurs, I have been unable to obtain any direct evidence that such was the case. Its relations with *Nicotiana clevelandii* Gray, both botanically and as to aboriginal use, are still very uncertain.

"When Lewis and Clark visited the Mandan villages in North Dakota in 1804,¹⁰ they found the inhabitants smoking a kind of tobacco never seen previously by white men. They obtained specimens and seed for their collections as well as data for their report. The specimens brought back by them served as the type of the *Nicotiana quadrivalvis* Pursh¹¹ and are now preserved among the collections of the Academy of Natural Sciences of Philadelphia. The seed, or some of it at least, was distributed so that it was the source of the plants grown in various botanical gardens in Europe and its descendants are still to be found in some such institutions. A few years ago, through the courtesy of the Anthropological Section of the American Museum of Natural History of New York City, I was enabled to obtain from George F. Will, of Bismarck, N. Dak., and from Melvin Randolph Gilmore, of Lincoln, Nebr., seed of this species, which was still being cultivated by a Hidatsa Indian. I have grown the descendants of the plants from this seed and in the pure line for several generations and find that it still comes absolutely true to type as described by Lewis and Clark and as represented by the Lewis and Clark specimens. The plants very closely resemble those of the type of *Nicotiana bigelovii*, but the flowers are neither

¹⁰ "Cf. Thwaites, *Original Journals of the Lewis and Clark Expedition*, 1804-1806, vol. 1, pp. 183, 186, 187, 1904; vol. 6, pp. 142, 149-151, 158, 1905, New York."

¹¹ "*Flora Americae Septentrionalis*, vol. 1, p. 141. 1814."

quite so large nor so graceful. The chief difference from any of the varieties of *N. bigelovii*, however, is to be found in the ovary. This is constantly 4-celled in *N. quadrivalvis*, while in *N. bigelovii* it is preponderatingly 2-celled, although 3-celled examples are frequent in the type and in the northern variety. *Nicotiana quadrivalvis* is not only the tobacco of the Mandan, but of the Arikara and the Hidatsa Indians as well. How they obtained it is not known, but it is not known outside of cultivation. This latter fact, taken in connection with the close resemblance to *Nicotiana bigelovii*, the only essential difference being the increase in the number of carpels as shown by the 4-celled ovary, makes it appear reasonably certain that *N. quadrivalvis* is only a derivative from some form of *N. bigelovii*. It may possibly have arisen by a single mutation or it may be a hybrid derivative from a cross between *N. bigelovii* and *N. multivalvis*. I have obtained forms very close to *N. quadrivalvis* as descendants of such a cross and such forms have appeared in the botanical garden of the University of California as the result of a probable spontaneous cross between the two species mentioned. It is of decided interest to find a *bigelovii* derivative so far from the *bigelovii* home and this interest is increased by the fact that *N. quadrivalvis* is connected in distribution with the Californian area by the area in which *N. multivalvis*, itself seemingly a *bigelovii* derivative, is found under aboriginal cultivation.

"The Hidatsa tobacco, which is fairly certainly *Nicotiana quadrivalvis*, has been the subject of study by Gilbert L. Wilson.¹² He says that the Hidatsa cultivate tobacco, but does not mention the species. It is not used by the young men because it prevents running by causing shortness of breath. It is not planted near corn because tobacco has a strong smell that affects corn. In harvesting, the blossoms are picked first, the white parts (corollas) being thrown away, and the stems and leaves are picked last. Both blossoms and stems are treated with buffalo-fat before being stored. The Hidatsa name for their tobacco, according to Lowie,¹³ is ôpe.

"Melvin Randolph Gilmore,¹⁴ in treating of the uses of plants by the Missouri River Indians, writes as if they all used *Nicotiana quadrivalvis*,¹⁵ although he mentions specifically that his definite

¹² "Agriculture of the Hidatsa Indians, an Indian Interpretation, *Univ. of Minnesota Studies in the Social Sciences*, no. 9, Minneapolis, 1917, pp. 121-127."

¹³ "The Tobacco Society of the Crow Indians, *Anthrop. Papers, Amer. Mus. Nat. Hist.*, vol. 21, pt. 2, 1919."

¹⁴ "Uses of Plants by the Indians of the Missouri River Region, *33rd Ann. Rep. Bur. Amer. Ethnology* (for 1911-12), pp. 43-154, 1919."

¹⁵ "Loc. cit. p. 59."

knowledge was of the Hidatsa tobacco only. He states that *N. quadrivalvis* was cultivated by all of the tribes of Nebraska,¹⁶ but was lost as soon as they came into contact with Europeans and so completely that not even the oldest Omaha had ever seen it in cultivation. It seems fully as probable that the Nebraska tribes, being nomads, may not have cultivated tobacco, but probably obtained it by trade. In this case it seems just as likely that they may have obtained *Nicotiana rustica* from Indians of the Eastern Woodland Area or *N. attenuata* from those of the Plains Area, as to have received *N. quadrivalvis* from any one of the three tribes of village Indians of North Dakota.

"*Nicotiana multivalvis* Lindl., the fifth and last member of the *bigelovii* group to be considered, bears a striking resemblance to the type of *N. bigelovii* and also to *N. quadrivalvis* in habit, leaves, and shape—as well as color—of the flowers. The corolla, however, is usually more than 5-lobed, varying to as many as 12 or more lobes. The ovary is the characteristic feature of the species. It is composed of two circles of cells, one within the other as in the case of the ovary of the navel-orange. The capsule of *N. multivalvis* bears fertile seeds in all, or at least in most, of its cells. Such a form of ovary as this is evidently monstrous, at least from the point of view of the normal ovary of *Nicotiana*, and may be supposed to have been derived from a form such as the type of *N. bigelovii* by a relatively simple mutation. An additional argument as to the possible derivation of this species from some simpler form is the fact that it has not been found outside of cultivation.

"*Nicotiana multivalvis* was discovered by David Douglas¹⁷ in August, 1825. The first specimen he saw of it was in the hands of an Indian at the great falls of the Columbia River, but, although he offered two ounces of manufactured tobacco, an enormous remuneration, the Indian would not part with it. The Indians planted it away from the villages so that it could not be pulled before maturity. They burned a dead tree or stump in the open wood and strewed the ashes over the ground to be planted. Later on, Douglas found one of the little plantations and helped himself to specimens. Soon after, however, he met the owner who appeared much displeased on seeing the plants under Douglas's arm. A present of an ounce of European tobacco appeased him and the present of an additional ounce induced him to talk of the Indian tobacco and to answer questions concerning it. Douglas learned from the Indian that he put wood ashes over the ground because it was supposed that the ashes make the tobacco plants to grow very large. He also learned that this species of tobacco

¹⁶ "Loc. cit. p. 113."

¹⁷ "*Journal Kept by David Douglas, etc.*, London, 1914, pp. 59, 141 (sub. *N. pulverulenta* Pursh)."

grew plentifully in the country of the Snake Indians, who may have brought it from the headwaters of the Missouri River which they annually visited, and have distributed it from this region and in both directions east and west of the Rocky Mountains. This suggestion of the Indian probably represents a portion of the truth as regards the travels of this species, but the general trend must have been rather from the coast to the eastward and into the interior, if the botanical probabilities are duly considered.

"Through the kindness of Dr. Robert H. Lowie, of the American Museum of Natural History, I have been able to make certain that the tobacco which is of so much ceremonial importance among the Crow Indians is *Nicotiana multivalvis*. I have examined photographs of the tobacco gardens of the Crows, in which the plants showed their characters remarkably well, and also a pressed specimen of an entire plant concerning whose identity there can be no doubt. Dr. Lowie¹⁸ has since published his paper on the subject and brought forward much detail concerning the planting and ceremonial use of this species. In his preface, Dr. Lowie says that the Tobacco Society loomed large in the tribal life of the Crow, its ceremonial activities probably ranking next to the Sun Dance. The Crows insist that their tobacco is different from that of the Hidatsa (*Nicotiana quadrivalvis*), and botanically this idea is correct. In connection with the query as to whence the Crow, and the Hidatsa as well, may have obtained their particular types of tobacco, Dr. Lowie, in addition to the botanical evidence, calls attention to the fact that in the languages of several of the tribes using the *bigelovii* group of tobaccos, the root of the word for tobacco is *ōp* or *up* and that the Diegueños, the Shasta, the Takelma, the Crow, and the Hidatsa agree in this, while the tribes using other species of tobacco apply terms from different roots.^{18a} This linguistic evidence is of decided interest and importance, especially when taken in connection with the close botanical relationship of the species and varieties concerned."¹⁹

2. Páhú't 'uθvúyttí'hva pehé'raha'

(THE NAME OF TOBACCO)

'Thé'raha', tobacco, tobacco plant, means merely that which is smoked, being a -ha' derivative of 'ihé'er, to smoke, just as 'ávaha', food, is derived from 'av, to eat.

¹⁸ "Loc. cit."

^{18a} [Karuk 'u'u'h, tobacco, see p. 45, is the same word.]

¹⁹ Setchell, William Albert, *Aboriginal Tobaccos*, *American Anthropologist*, N. S., vol. 23, no. 4, Oct.-Dec. 1921, pp. 397-413, quotation from pp. 403-410.

But there is also another, old name for tobacco, 'u^uh, which corresponds to words of similar sound in a number of Indian languages of western North America,^{19a} and survives in Karuk as a prepound, although the independent form of the word can be separated and restored by any speaker, and has very rarely been volunteered.²⁰ The following words, and some others, have it. It is felt to be identical in meaning with 'ihē'raha-, which can not be substituted for it in the words here given except in the case of 'uhsípnu^uk, for which one may also say 'ihē'rahasípnu^uk.

(1) 'úhaʃ, nicotine, the pitchy substance which accumulates in a Karuk smoking pipe. The literal meaning is tobacco excrement. Cp. sícaʃ, semen; víθaʃ, mucus secretion of the vagina; 'aʃ, excrement.

(2) 'uhʔáhàkùv, name of one of the days of the new-year ceremony, literally a going toward tobacco. (See p. 244.)

(3) 'uhíppi, tobacco stem, tobacco stalk. With '-íppi' cp., independent 'íppi, bone, and 'íppa', tree, plant. (See pp. 51, 89.)

(4) 'uhrâ'm, tobacco pipe of any kind, -râ'm, place.

(5) 'úhsípnu^uk, tobacco basket, = 'ihē'rahasípnu^uk, from sípnu^uk, storage basket. (See pp. 103-131.)

(6) 'uhtatvára^{er}, sweathouse tobacco lighting stick, literally tobacco [coal] tong-inserter. (See pp. 188-190.)

(7) 'uhθí'crihra^{am}, mg. where they put tobacco, placename. (See p. 267.)

(8) 'uhtayvarára^{am}, mg. where they spoil tobacco, placename. (See p. 267.)

3. Pakó-vúra pananuppíric puyíθa xây vura kunic vaꞤ kumé-kyâ-hara pehē'raha'íppa', vura teicīhpuriθíppa kítc vaꞤ kúníc kumé-kyav, pa'apxanti'te 'f'n takinippé^{er}

(OF ALL KARUK PLANTS THE BLACK NIGHTSHADE IS MOST LIKE TOBACCO, THE WHITES TELL US)

The plant most closely related to tobacco botanically of those growing in the Karuk country is the Black Nightshade, *Solanum nigrum* L., called teicīhpúříθ, dog huckleberry. Of it is said:

'Imxaθakké'm. Puffá't vura	They smell strong. Nothing
'f'n 'ámtihaṣ. Kó'kaninay vur	eats them. They grow all over.
'u'í-fti'. Payé'm vura vaꞤ káꞤn	They grow more now where
taꞤy 'u'í-fti', pakáꞤn píns kun	beans are planted. They look
ʔúhθá'mhitihiřak. VaꞤ vura púříθ	like huckleberries, but the dog
'umússàhīti', kúna vura 'axvíθθirar	huckleberries are dirty looking,

^{19a} See quotation from Setchell, p. 44.

²⁰ See p. 244, line 10.

'umússahiti patcicīhpúriθ, 'uxra- they are sour, the leaves also are
háθka'y, papprie k'áru vur 'ax- dirty looking. It is good for
víθθirarkuñic. Vura purafá't hàra, nothing, it smells strong. I guess
'ú'x. Teicí' 'ata ník 'ù'm vúr maybe dogs eat them, they are
'u'ámti', 'ikki:tc 'àtà, vóθvū'ytī called dog huckleberries.
tcicīhpúriθ.

4. Sahihé'raha karu mahihé'raha'

(DOWNSLOPE AND UPSLOPE TOBACCO)

Sah-, downslope, and mah-, upslope, are sometimes employed, always rather irregularly, to distinguish river and mountain varieties of an object. Thus xanθū'n, crawfish (*sahxánθu'u'n is not used); mahxánθu'u'n, scorpion, lit. mountain crawfish. Xa'³⁰, grasshopper (*máhxa'³⁰ is not used); sáhxa'³⁰, green grasshopper, lit. river grasshopper.²¹ 'Ápxa'an, hat (*sahápxa'an is not used); mahápxa'an, a hunter's hat overlaid mostly with pine roots, also called taripanáp-xa'an, dipper basket hat, lit. mountain hat. Vuhvúha', (1) deerskin dance in general, (2) jump dance; but sahvhuvúha', deerskin dance, regular name of the deerskin dance, lit. river deerskin dance.²²

So also with tobacco. The Indians go beyond the botanist and make what is for them a very necessary distinction. Sahihé'raha', river tobacco, is applied only to the wild tobacco, self-sown. It is very properly named, since wild tobacco is known to be fond of sandy stretches of river bottoms and is rumored to be particularly vile. But none of the informants had ever heard Goddard's statement that such tobacco is poisonous.²³ River tobacco was never smoked, but volunteer tobacco growing about the sweathouses was often picked and smoked (see p. 78), and sweathouses were mostly downslope institutions and so this comes painfully near to smoking river tobacco.

The other, sown, people's tobacco was called in contradistinction mahihé'raha', mountain tobacco, although the term was seldom used. Tapasihé'raha', real tobacco, was felt to be a more proper distinction, or one could say 'araré'hé'raha', people's, or if you will, Indians', tobacco.

The term for any volunteer plant is píffapu'. This is applied to either sahihéh'raha' or tapasihéh'raha', provided the tobacco has not been planted by people. All native tobacco is píffapu' now.

It is thought that the seeds of sahihéh'raha' float down from upriver. This gives it a foreign, extraneous aspect. Any tobacco growing

²¹ Cp. again káhxa'³⁰, upriver grasshopper, a species living at the Klamath Lakes, said closely to resemble sáhxa'³⁰.

²² The writer has many additional examples of this distinguishment.

²³ "The wild form found along the river they say is poison." Goddard, *Life and Culture of the Hupa*, p. 37.

upslope tends, on the other hand, to be identified with *tapasihē'raha'*. It is inferred that it has escaped from the plots, or to have perpetuated itself as a volunteer crop at some long abandoned plot. They realize that this volunteer *tapasihē'raha* is not as robust and strong as when it was sowed in ashes, weeded and tended, but it is, nevertheless, *tapasihē'raha'*.

It is said that even today, when both kinds are growing wild, one can distinguish them instantly:

Pu'ikpíhanhara pasahihē'raha',
xá't va' 'ár uhē'r. 'Astí:p vur
'u'ífti yuxná'm. Vúra pu'uh-
θá'mhítihap. Vúra yá'ntcip kúk-
ku'm vura ká'n tupifcí'priñ.
'Ára'r 'u'm vúra pu'ihē'rātihara
pasahihē'raha'.

Kuna vura patapasihē'raha
'u'm kunic 'axváhahař, tí'k'an
'ar uxváhahiti patu'áfficaha'k
pátapasihē'raha'. Tírihca pamúp-
píric, 'ikpíhan, 'imxaθakké'm.

That river tobacco is not strong,
if a person smokes it. It grows
by the river in the sand. They
do not sow it. Every year it
grows up voluntarily. The In-
dians never smoke it, that river
tobacco.

But the real tobacco is pithy,
it makes a person's hands sticky
when one touches it, the real to-
bacco does. It has wildish leaves,
it is strong, it stinks.

5. Pehē'raha'íppa mupik'utunváramu"²⁴, karu kó'vúra pamúθvuý.²⁴

(MORPHOLOGY OF THE TOBACCO PLANT)

A. Kó'vúra pehē'raha'íppa'

(THE PLANT)

Píric means (1) leaf, (collective) foliage, (2) plant of any kind, except that when applied to trees, which are termed 'íppa', it resumes its meaning of foliage, referring either to that of the entire tree or to a branchy or leafy sprig or piece of the tree. Píric is also the common word for bush or brush, being used in the plural equivalent to pírici'¹⁴k, brush, brushy place. Píric is commonly used of the leaves of the tobacco plant (see p. 52), but can also be applied to the tobacco plant as a whole; it is sometimes employed contemptuously, e. g. 'íp nim-máhat pamihē'rahappíric, I saw your good for nothing tobacco weeds; or with reference to the plant or leaves when first pricking above the soil: Yá'n vur 'u'íkk'úsūnùtíhàtc pehē'rahappíric, the tobacco is just

²⁴ Or pehē'raha'íppa pakō: 'uθvúyttí'hva pamucvitá'va. Pamupi-k'utunváramu"²⁴, its joints, is applicable to the parts of a plant, and is the proper term, but can not be said of the parts of a one-piece object, like a pipe, of which pamucvitá'va, its various parts or pieces, must be used.

starting to come up. The diminutive of píric, píricʔanammahatc, pl. pinictunvéttcaš, is used especially of grotesque or useless leaves or plants, or of little weeds coming up, e. g., in a tobacco plot.

Tree is 'íppa', although this can also be applied to smaller plants, and the compound 'ihēraha'íppa', tobacco plant, is actually volunteered.

Vine is 'atatúrán'nar, one that grows all over.

Garden plants are distinguished from wild ones by such an expression as 'uhθamhako-kfáttcas, different kinds of planted ones. Vegetables are 'uhθamha'ávaha', planted food.

A tobacco plant is usually called merely 'ihēraha', tobacco; but one may also say 'ihēraha'íppa', 'ihērahappíric, or 'uhíppi'; the last properly meaning tobacco stalk, can be used of the entire plant. (See p. 51.) 'Ihēraha'íppa' is sometimes used of the stem. (See p. 51.)

The topmost part of the tobacco plant is called 'ihēraha'ípaha'íppahite ('íppahite, top). The top in contradistinction to the root is called pamu'íppa', its stalk or plant, or pamuppíric, its foliage. The last word is used, e. g., of carrot tops as contrasted with the roots.

The base or lower part of the tobacco plant is called 'ihēraha'ípaha'áfiiv ('áfiiv, base).

The following general observations were volunteered on habits of growth of the tobacco plant:

'Álya'tc vur uvē'hrim'va po-'ífti' pehēraha''.²⁵ Kómahite vura po-véhpíθvuti pamúpti'k.

Pehēraha'íppa 'u:m vura 'iváx-ra kunic kóvúra, pu'ássarhaṛa, sákri'v. Pehērahápti'k, pa'u-híppi sákri'vca', puyámahukite kupécpáttahitihaṛa. Patakikyá'ha'ak pa'uhíppi', takunvupák-si'prin.

Ká:kum vura 'aṛvári po-'ífti', karu ká:kum vura 'á:puniṭc. Va: vura 'aṛvarittá'pas 'u'ífti'²⁶ pa'a-vansa'ávahkam vari tu'íffaha'ak. Va: 'u:m vúra hitiha:n 'araréθ-vāyvāri va: kó: vāramashiti'. Vāramas.

The tobacco plant stands straight up as it grows. Its branches just spread a little.

The tobacco plant is all dryish, it is not juicy, it is tough. The tobacco-branches, the tobacco-stems are tough; they do not break easily. When they pick the tobacco stems they cut them off.

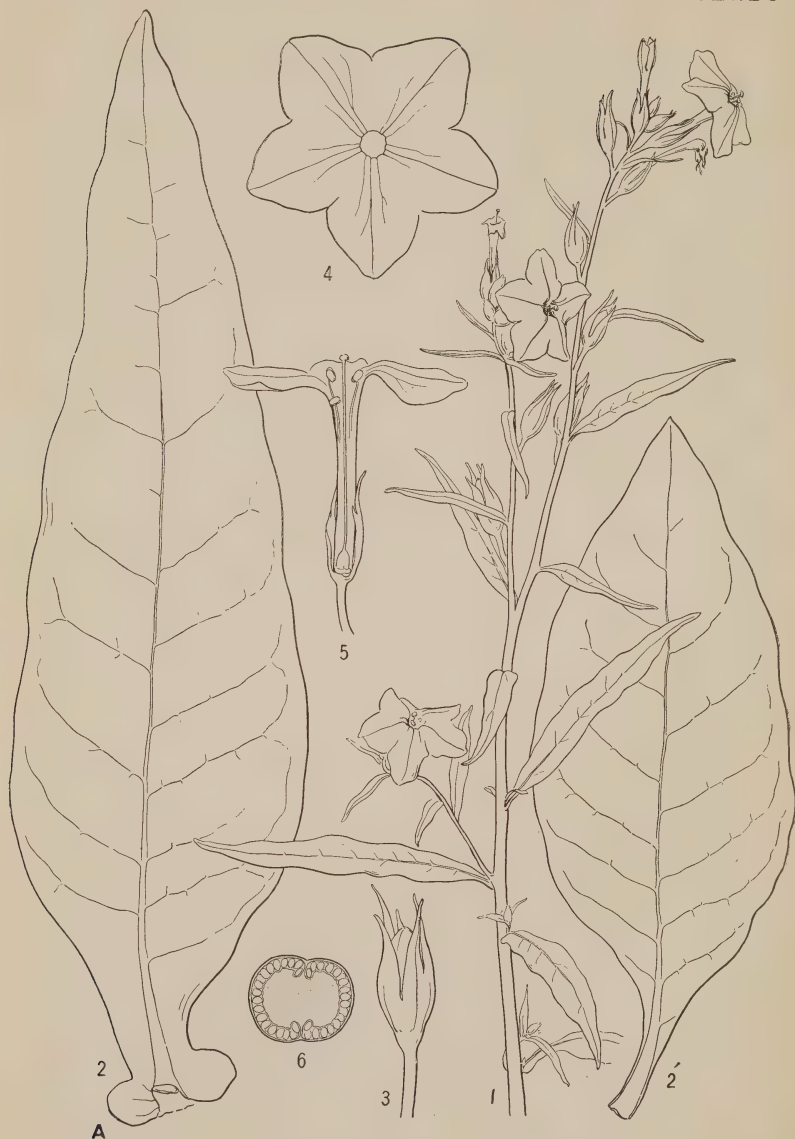
Some [tobacco plants] grow low, some high. The highest that they grow is higher than a man. But most of the time they come up to a person's chest. They are tall.

²⁵ Or pehēraha'íppa'.

²⁶ Or va: vur 'upifyímmuti', the highest it ever grows.



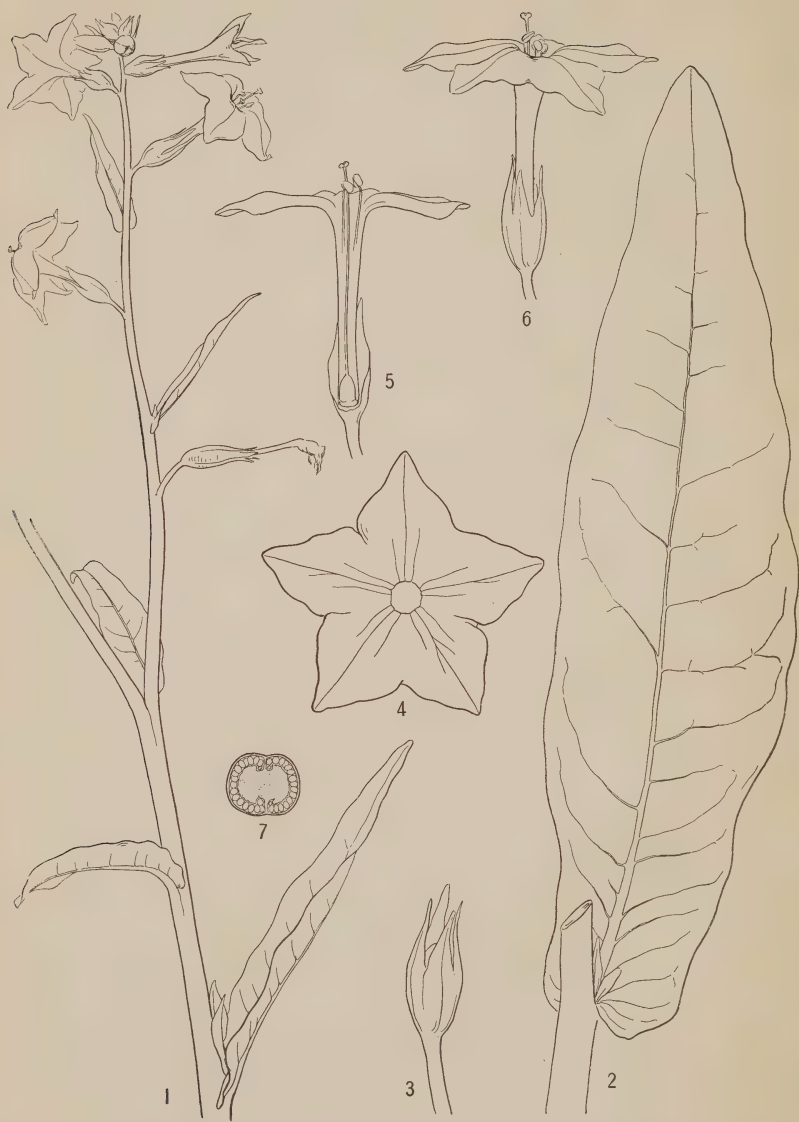
REPRODUCTION OF PLATE XXVII OF WATSON'S REPORT, 1871, FIRST ILLUSTRATION OF *NICOTIANA BIGELOVII*



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL, DRAWINGS
OF 2-VALVED SPECIMEN, W. A. SETCHELL



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL, DRAWINGS
OF 2-VALVED SPECIMEN, W. A. SETCHELL



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL, DRAWINGS
OF 2-VALVED SPECIMEN, W. A. SETCHELL



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL, DRAWINGS
OF EXCEPTIONAL 3-VALVED SPECIMEN, W. A. SETCHELL



MRS. PHOEBE MADDUX AT FORMER TOBACCO PLOT UPSLOPE OF GRANT HILLMAN'S PLACE, ACROSS
THE RIVER FROM ORLEANS, CALIF.

a. Pahút 'u'iftakantákkanti', 'úmxă·θti', 'u'ákkati', 'umússahiti'

(SENSE CHARACTERISTICS)

The following sense characteristics are attributed to the tobacco plant:

a'. Pahút 'u'iftakantákkanti'

(FEELING)

Xú:s kunic 'ár u'iftakankô·tti patu'afficaha'ak, tobacco is smooth and sticky when one feels of it.

b'. Pahút 'úmxă·θti'

(SMELL)

Karu vura pehé·raha vur imxaθakké'm. Há·ri vura 'axvá·hkúha·haha pató·msákkaraha'ak. And tobacco stinks. Sometimes it makes a person's head ache when he smells it.

c'. Pahút 'u'ákkati'

(TASTE)

Pehé·raha 'apmá·n 'ukrix'úp·xū·pti²⁷ 'áfa, 'ú'ux, xára vur ap·má·n u'ákkati'. Tobacco burns a person's mouth, it tastes bad.

Va· takunpîp fá·t vúra·pa 'ú·xha'ak: "'Ú'ux, 'ihé·raha kó·'ù'ü·x." Nanitta·t mit 'upó·vō·ti·hāt, pafá·t vúra·pa 'ú·xhá'ak: "'Ihé·rahá·xi·t k'yū·níc k'yó·'ù'ü·x." They say when anything tastes bad: "It tastes bad, it tastes as bad as tobacco." My mother used to say when anything tasted bad: "It tastes as bad as green tobacco."

Há·ri takunpakátkat payâ·f, pakari kuntákkiritiha'ak, kárixas takunpîp: "'Ihé·raha vura kari k'yó·'ù'ü·x payâ·f." Sometimes when they taste of an acorn dough, when they are still soaking it, they say: "The acorn dough tastes as bad as smoking tobacco yet."

d'. Pahút 'umússahiti'

(SIGHT)

Payá·n vur 'u'í·ftí·ha'k puxx'wí·tē θú·kkinku·níc, pehé·raha'í·ppa', patcim 'umtú·ppe·caha'ak, va· kari tavá·ttavku·níc.

When it is just growing, the tobacco plant is real green, when it is already going to get ripe, it is then light-colored.

For the turning yellow of tobacco leaves, see page 100. For observations on the color of tobacco flowers, see page 55.

²⁷ Cp. 'apman'ikrix'úp·xup, (black) pepper, lit. that which burns the mouth.

b. 'Imnak karu 'ámta'ap

(CHARCOAL AND ASHES)

Chemically changed tobacco plant material would be designated as follows:

'Thē'rahé'mnak, tobacco charcoal.

'Thē'rahá'mta'ap, tobacco ashes.

c. Pehē'raha'úhθā'msa'

(TOBACCO PLOTS)

A tobacco plot, and now any garden, orchard, or plantation, is called 'úhθa'am, whence 'úhθā'mhà', to plant, to sow. Here 'uh- is not the old word for tobacco, but to be connected with 'úhič, seed; -θa'am, to put. More specifically: 'ihē'raha'úhθa'am, tobacco plot. Also 'ihē'raha'uhθamhí'am, tobacco garden; pámitva 'ihē'raha'uhθamhí'amhā'nik, former tobacco plot. Of any place where tobacco grows, sown or unsown, one may say: pe'hē'rah u'íftihí'ak, place where tobacco grows. Plate 10 shows 'Imk'ánva'an at a former tobacco plot.

In contrast to the above words, should be noticed píffapu', any volunteer plant; 'ihē'rahapíffapu', volunteer tobacco plant or plants. One should note also sah'ihē'raha', used for distinguishing the wild from the sown variety of tobacco. (See pp. 46-47.)

d. Pa'é'pu'm

(ROOT)

'Thē'raha'é'ppu'm, tobacco root, from 'é'ppu'm, root. Rootlet is called 'e'púm'anammahate, pl. 'e'pumtunvé'te. The bottom of the root is called 'e'pum'afiví'te, from 'afiví'te, bottom. A corresponding 'e'pum'ipanní'te, top of the root, would scarcely be applied. Only for bull pine roots used for basketry is the special term 'ictcá'tciṗ, and 'é'ppu'm is not applied.

e. Pa'uhíppi'

(STALK)

The commonest word for the stalk of plants is sū'f, fish backbone, which also means pith. (See p. 52.) Or 'áhuṗ, wood, stick, can be used. Thus of a sunflower stalk one can say mússu'f, its fish backbone, or mu'áhuṗ, its stick. But of the backbone of animals other than fish súffaṇ must be employed; while the backbone of a deer from which the ribs have been cut is called 'iktcúrāhā'hà'. Leaf stem is never called sū'f (see p. 53), but flower stem is regularly so called (see p. 56).

Another equally curious term, which has to be applied to certain stalks, is 'ávan, husband, male, applied (1) to the leafless stalks of scouring rush in contradistinction to the leafy ones, which are called

'asiktáva'^an, woman, female; (2) to stalks which are bare, like a sprout, but have a bunch of leaves at the base, in this case the leaves being designated as the female. The idea is that the bare stalk resembles the undressed Indian male while the leafiness or leaves suggest the Indian woman with her dress. In enumerating these stalks called 'ávan, the series of cardinal numerals with -'ávan postpounded, meaning so and so many men, can not be used, but one must use the ordinary cardinals; thus 'itáhàràvan, 10 men, but 'itrá'hyar pa'ávan, 10 stalks.

A young, succulent sprout or stalk, especially one which has just come up and is still leafless, is designated as kúppat'.

None of the terms for stalk or stem above listed can be applied to the tobacco stalk or stem, the latter being called by the special term 'uhíppi', tobacco bone. The prepound is for 'u"^h, already discussed as the old designation of tobacco in the language, while 'íppi' is the common word for bone. Cp. sūf, fish backbone, applied to the stalks of other plants. Neither sūf, 'áhuṣ, nor 'ávan, discussed above is applied to the stem of tobacco. The reason for the special term is because the harvested and prepared tobacco stems were a commodity and also had use in religious performances; otherwise we should probably find no special terminology.

'Thēraha'íppa', meaning strictly tobacco plant, is sometimes applied to the stalk.

A joint in a stem, such as is conspicuous in the scouring rush, is called 'ik^utunvāramu"^u, and this word is also loosely applied to the internodes between the joints, e. g. vāramas pamu'ik^utunvāramu"^u, the sections between its joints (lit. its joints) are long. Here again in the case of tobacco there is no application of the word.

'Āpti'^k is the common word for limb or branch, such as a tree has. The same word is applied to the branches or stemlets which leave the main stalk of the tobacco. The tendency would here be to say 'ihēraha'ptiktunvé'ttcaś, little tobacco branches, putting the word in the diminutive: or muptiktunvé'ttcaś, its little branches. From 'āpti'^k is derived 'aptíkk^uʔa', it has many branches, it is branchy, used about the same as 'úpti'^khìtì', it has branches, limbs.

The following remarks were made with regard to tobacco stems:

'Unúhyā'tcās pa'uhíppi, su' kunic 'árunsa'.²⁸ 'Ākθi'pkūñic, 'ak-θip'iváxra', pa'uhíppi', patuvaxráha'^ak.

The tobacco stems are round [in section] and empty inside. They are like 'ákθi'^p [grass sp.], like dry 'ákθi'^p, the tobacco stems, when they get dry.

²⁸ 'Ussúrvārāhìtì', it is hollow, 'ussuruvārā'hìtì', they tpl. are hollow, suggests a larger cavity than the tobacco stems have. It is well known to the Karuk that the stems are hollow.

f. Pamúmma'an

(BARK)

The general term for skin or bark is ma'an. Thus the same word is applied to the skin of a person or the bark of a tree. Múmma'an, its skin or bark; 'ummánhítí, it has skin or bark.

The shreddy bark of cedar and grapevine is called the same; one may say of it 'imyát kúnic 'upiyá'ttunvárāmō'hiti, it is like fur all compressed together.

The peelings (consisting mostly of bark) of hazel sticks and willow sticks used in basketry are called by the special term θarúffe'ep. About the first of May these sticks were gathered and at once peeled, resulting in big piles of the peelings. These peelings were sometimes spread on the floor of the living house as a mattress for sleeping; they were used as a rag for wiping things; and among the Salmon River Indians a dress was sometimes made of the peelings to be worn by a girl during the flower dance.

The outside of the tobacco stem is regularly called múmma'an, its skin or bark, although botanically speaking tobacco has no bark.

g. Pamússu'uf

(PITH)

The pith, e. g., of arrowwood, which is removed when making an arrowwood pipe, is called súf, fish backbone, the same word that is applied to the stalks of plants, since the pith lies in the stalk or wood as the backbone lies inside the fish.

The tobacco stem is said to have pith: pehē'raha'íppa 'usú'fhiti su?, the tobacco plant has pith inside.

h. Pamússa'an

(LEAF)

The most general term for leaf is píric, which also means plant, as fully discussed above. (See pp. 47-48.)

Another general word for leaf is sa'an, already recorded in the Gibbs vocabulary of 1852. Sa'an also means maple tree, which is noted for its useful leaves. (See p. 53.)

Tender, young green leaf of plants, when they first come up, is called by the special term xi't.²⁹

All of the above terms may be applied to tobacco leaves. The forms with the word for tobacco prepounded are 'ihē'rahappíric, 'ihē'rahássa'an, and 'ihē'raháxxi't. One can not say *san'ihē'raha' or *piric'ihē'raha' for leaf tobacco; only 'ihē'rahássa'an.

²⁹ For color description mentioning the xi't of the tobacco plant, see p. 267.

The corresponding verbs used of such leaves being put forth are píricha', sá'nha', and xí'tha'.

Leaf stem, called petiole scientifically, and also leaf branch is called sanápti'¹k, leaf branch. Piric'ápti'¹k is not a very good term, since it suggests the branch, limb, or twig of a piece of foliage, e. g., from a tree, rather than leaf stem.

Leaf stem is never called su'^{uf}, although flower stem is so called. (See p. 56.)

A maple leaf stem is called by the special term 'ápsi'¹, leg: sanpíric múpsi'¹, maple leaf its leg; or sanápsi'¹, maple leaf leg. Maple leaf stems come into prominence from their use in pinning and tying maple leaves together into sheets. (See footnote 32.) As far as can be explored, this terminology is never actually applied to any other kind of leaf stem, but can easily be extended as is done in the text below, second paragraph.

Of tobacco leaves in general, the following was dictated:

'Áfiv'ávahkam 'a'vānnihitc xas po'ppírichiti³⁰ pamu'ihērahás-sa'^{an}, 'áffiv'u'm vura piricc'íppux Pehērahassa'n tiníhyā'ttcaś, va:pakun'ihē'ratí'. Vá'ramsa', 'ipan-yítteihca' pehērahappíric. Piric-yá'matecaś, xútnāhitecaś, tiníhyā'ttcaś, 'ipanyítteihca', tímx^yū's-kūnicāś.³¹ 'Ā'nkūnic su' 'usasíp-pí'θvā', 'á'tcip 'ā'nkūnic 'u'icíp-vārā'hiti', kó'vúra vo-kupitti pamuppíric, 'á'tcip 'ā'nkūnic 'u'icíp-vārā'hiti'. Pu'imyáttarashafa. Pehērahássa'n xú's kunic 'iθváy-k'amkam, kó'mahite vur 'u'áx-vahahitihatec pehērahasanvás-sihk^yāmkām.

Somewhat up the stem the leaves commence; the base is without leaves. The tobacco leaves are widish ones; those are what they smoke. The tobacco leaves are long, pointed. They are nice leaves, thin [sheetlike], not very wide, sharp pointed, smooth-edged. They have little threads in them, with a filament running down the middle; they are all that way, with a filament running down the middle. They are not hairy. Tobacco leaves are smooth on top, but a little hairy on the underside.

Pamuppíric vura pu'ivrárās-sūrūtihārā, sákrí'vca pamúpsi'ⁱ, 'íppam kunic pamupiric'ápsi'¹,³² paká'n 'u'ifcúrō'tihirāk sákrí'vca'.

The leaves do not fall off, they are tough leaf-stemmed, their leaf-stems are like sinew, where the leaves grow off [from the stem] is tough.

³⁰ Or po'ssá'nhití'.

³¹ Or xu'skūnicāś pamúttí'm.

³² A term carried over from maple leaf nomenclature. The maple leaf stems, which are stuck through the leaves and tied together in making maple leaf sheets, look just like a leg with a little round foot at the bottom, and are regularly called san'ápsi'¹, maple leaf foot, while one could also say sa'n múpsi'¹, maple leaf its foot.

On the differing characteristics of leaves at the different sections of the plant, the following was volunteered:

'Ipansúnukite va₂ ká₂n payé'p-ca', 'ikpíhan pehé'raha', kunic 'ar u'iftakankó'tti', va₂ pehé'rahayé'pca ká₂n vári.³³ 'Áfi vári 'u₂m pu'ifyayé'pcahara pehé'ra, 'úm₂vā₂ytí', 'imtcáxxāhāmū₂ karu vura 'úm₂vā₂ytí', karu vura paθrí-hāmū₂'k, paθríhāmū₂ karu vura 'úm₂vā₂ytí'. Va₂ 'u₂m yíθθu kun-yé'eri'hvūti', patakunikyá'ha'₂k.

Toward the top they are good leaves, it is strong tobacco, like it would stick to a person, they are good tobacco leaves that side. Toward the base the tobacco leaves are not so good, they are wilted, they are wilted with the sunshine and also with the rain, with the rain also they are wilted. They put it apart when they work it.

i. Pamuxváha'

(GUM)

'Axváha', pitch, also any gum, also asphalt, and bitumin, now that they know this substance through the Whites. Much attention and mention in conversation is given to tobacco gum, it being called 'axváha', gum, 'ihē'rahá'xváha', tobacco gum, or muxváha', its gum. From 'axváha' is formed tó'xvāhāha', it is gummy.

Va₂ kunippítti': "'Imxaθakkē'm, 'ikpíhañ, pehé'rahá'xváha'."

Va₂ karixas kunxúti tó'mtu pehé'raha', patáku₂nma tó'xvāhaha', Xás to'ppí'p: "Témi nictúkke'₂c, tó'xvāhaha'."

They say: "It stinks, it is strong, the tobacco gum."

Then they know the tobacco is ripe, when they see it is gummy. Then one says: "Let me pick it, it is gummy."

j. Pe'θríha karu pahút 'uθvúyttí'hva pamusvitáva

(THE FLOWER AND HOW ITS VARIOUS PARTS ARE CALLED)

Any flower is called 'iθríha', and from this is formed 'iθríhaha', to bloom, often contracted to 'iθríha'. The diminutive is 'iteniháhi'₂tc, e. g., a child will say 'iteniháhi₂tc nicá'nvúti', I am packing little flowers. Willow catkins can be called 'iθríha', but there is also a special term for them, sápru'₂k, olivella, they being likened to the ocean shells known to the Karuk through trade; thus kufipsápru'₂k, catkin of kúffíp, Arroyo Willow. Corn tassel is called kón'ñiθríha', corn flower. Flower is never applied to "sweetheart" as it is among some Indians, uxnáhi₂tc, strawberry being used instead. Nani'uxnáhi₂tc, my girl, lit. my strawberry. Tobacco flower is called 'ihē'rahe'θríha'.

³³ Referring to that part of the plant.

On tobacco flowers in general the following was dictated:

'Thē-rahe-θríhaꝯ vupxárahsa', Tobacco flowers are long
'íθrihaxárahsa'. 'Arara 'ín k'unic necked, they are long flowers.
'imm'ũ-stihap pehē-re-θríha'. The tobacco flowers are like
somebody looking at you.

Yá-matcas pamuθríha pe-hē- The tobacco has pretty flowers,
raha', tcántcā-fkūnicās. Vúrām white ones. They are strong
emxahakkēmsa'. smelling ones.

Púvakó· tcantcā-fkūnicashara The people's tobacco flowers
pa'arare-hē-re-θríha', pasahñhē- are not as white as the river
raha kó· tcántcā-fkūnicās. Pú- tobacco flowers. The people's
puxwí tcántcā-fkūnicashara pa- tobacco flowers are not very
muθríha pa'arare-hē-raha'. white.

Any bunch or cluster of flowers intact on the plant is called piktcūs,
the same term which is applied, e. g., to a bunch of grapes. Thus
'íθrihapiktcūs, a bunch of flowers. 'Aypiktcūs, a bunch of grapes.
Tá·k páyk'ũ·k papiktcūs, give me that bunch.

But 'ákka'a, a bunch of things picked and assembled, e. g., a
bouquet of flowers. 'Íθriha'ákka'a, a bunch of [picked] flowers.

'Upiktcūs-kāhiti pamuθríha pehē-raha', the tobacco flowers are in
a bunch. Pehē-rahe-θríha 'upiktcūssahina-ti', the tobacco flowers
are in bunches; this refers to several bunches, for a tobacco plant
never has just one bunch on it. 'Thē-rahe-θrihapiktcūssa, a place
where there are bunches of tobacco flowers, e. g., on one or on many
plants. Pehē-raha vaꝯ tukupa'íffaha pamuθríhaꝯ 'upiktcuskó·hiti',
tobacco flowers grow in bunches. Payáv tukupa'íffaha'k 'upik-
tcuskó·hiti pamuθríha', when it grows well it has bunches of flowers
all over. 'Thē-raha'íppa pamuθríh 'upiktcuskó·hina-ti', the tobacco
plants have bunches of flowers all over them.

One set of expressions for bud are derived from 'úru, (1) to be round,
(2) egg. These are: (a) 'úruha', lit. to put forth something round,
(1) to bud, (2) to lay an egg. E. g. pakúffip tu'úruha', teim uppí-
riche'ec, the willow trees are budding, they are about to leaf out.
This verb is never used of young seed pods. (b) 'Urúkku", to bud,
lit. knob is on. This is used both of buds and of young seed pods
being on the plant, especially of the latter in the case of tobacco,
since the growing seed capsules are more conspicuous and of greater
interest to the Indian who is about to harvest them than the flower
buds. Tu'urúkku", teim 'uθríhahe'ec, there is a bud on it, it is going
to blossom. Tu'urúkku", tu'úhicha', there are young seed pods on
it, it is going to seed. The noun for bud is simply 'úru, round thing,
although this usage is rare and restricted to a very limited setting of
other words. See the sentence given under "Phases of Flowering."
'Urúkku' also can be used as a noun, better with more narrowly

defining prepounds: 'i̯riha'urúkkū tanimmâ, I see a flower bud; 'uhic'urúkkū tanimmâ, I see a budding out seed pod. Tobacco flower bud is 'ihērahe'riha'urúkkū^u, tobacco bud is 'ihēraha'urúkkū^u.

Another way of referring to some buds is to call them 'axvā'^a, head, the same term that is sometimes applied to anther and stigma. The bud at the top of a wild sunflower stalk at the stage when it is picked for greens is called muxvā'^a, its head, or 'imk'anvā'xvā'^a, wild sunflower head. The wild sunflower buds are broken off and thrown away as the stalks are gathered, "they won't pack them into the house." To'xvā'ha', it has a bud, lit. a head. This term is used of buds surmounting a stalk, which look like a head, but can not be applied to tobacco buds.

One also says of a bud va: ká:n po'rihahe'^c, where it is going to flower.

Flower stem is called 'i̯rihássū'^f, flower fish backbone. 'Ihērahe'rihássū'^f, tobacco flower stem.

Flower stem and also flower branch can also be spoken of as 'i̯rihá'pti'^k, flower branch.

Of the calyx or base of the flower may be said 'i̯riha'áfiiv, dim. 'itcniha'áfiivite, flower base, but more naturally might be said of it: Va: ká:n po'uhiche'^c, pe'tcniha'áfiivite, that is where the seed will be, at the baselet of the flower.

Sepals may be called 'i̯rihe'oxúppa', flower cover. The sentence, the flower has its cover on yet, was rendered by: Yá:n vúr 'u'úttù-trihvùti', it is about to burst.

There is no standard word for petal. A natural way to speak of a petal is yíθ 'i̯rihahé'cvi', a piece of a flower. One old Indian volunteered of the petals of a flower merely: 'Itró pamutcántcā'fkunicitcas 'uvé'hcúru'^u,³⁴ it has 5 white ones sticking out. Cp. similar expressions for stamens and pistil. Of the 5 lobes of the gamopetalous corolla of the tobacco these same verbs are used (see p. 57): 'I̯rihap'píric, or 'i̯rihássā'ⁿ, both meaning flower leaf, would not be likely to be applied to the petal, but would convey rather the idea of a leaf associated with a flower, or of the leaf of a flowering plant.

Of stamens and pistil nothing would be likely to be said further than such expressions as the following: 'Á'tcip 'utnícceukti' or 'á'tcip 'uhyáriccuk, they are sticking out in the middle. Va: ká:n po'uhiche'he'^c kó'vúr e'riha'á'tcip 'uvé'hnícceukva'tc, they are sticking out in the middle of every flower where the seeds are going to be.

It also does the language no violence to say of stamens 'i̯rihá'p-maráxvu', flower whiskers, 'i̯rihá'a'ⁿ, flower threads, or even 'i̯rihé'mya'^{at}, flower hairs. Corn silk is regularly called kó'n'ap-

³⁴ Or 'uvé'hmúti'.

maráxvu', corn whiskers, and of fuzziness or hairs on a plant resembling body hairs one may say 'imyâ't, body-hair, or 'úmyâ'thìtì', it has body-hairs, the latter ones having been volunteered of the hairs of the plant called pufiteti'^v, meaning deer's ears.

Of knobs on stamens and pistil is said: 'Íppan 'unuhyá'tc 'úkrív-kütì', there is a knob, lit. a little round thing, at the top. If it is broken off and handed to a person one might say yáxa pay 'unuhyá'tc, here is a little knob. On other occasions the term 'axvá'^a, heads, is pressed into service for anther and stigma. Thus it happens that both of the terms used for flower bud (see pp. 55-56) are also applied to anther and stigma.

Pollen is called 'íerihá'mta'^{ap}, flower dust. It is not called *'íerihá'xvì00iñ, flower scurf, or anything but 'ámta'^{ap}, dust.

The following textlet was volunteered after examining carefully stamens and pistil of a tobacco flower:

'Itróppakan pakúk 'uvé'h-múti³⁵ pamu0ríha', karu 'itróppakan po'xúvahiti po've'hcúrō'hiti kumá'ā'tcip. Kóvúra po'xuvahínā'ti va; ká'n 'iteámmahite 'u'ícipmahiti pamú'a'ⁿ. 'Á'vāri xas po'ífcúro'ti',³⁶ 'itró'p pat-tí:m po'ífcúro'ti su?. Yí00a³⁷ 'á'tcip vura po'ífcíprívti pa'úhic 'u'í0rírak va; ká'n po'ífríeuk, 'áxxakan pa'úhic 'u'í0ra su?. 'Áxxak tú'ppitcas 'u'únnukūhihate pamu'án'íppañite, kuna vura pa'á'tcip 'íhyan va; 'u:m vura yíttē'patc pamuxvá'^a. 'Íerihá'ā'tcip 'uvé'hríccukva pamuxvá'^a.

The corolla has 5 lobes and 5 sinuses between the lobes. There is a stamen opposite each sinus. They stick off high up, 5 stick off around the sides. And one [the pistil] grows up in the middle, it grows out of the ovary, which has 2 cells. Two little round things [cells] surmount each stamen filament, but the middle one [the pistil] has an undivided head. Anthers and stigma are peeking out of the flower.

The common term for honey is picpicíh'a'^{af}, yellow-jacket excrement, the term for the yellow jacket, picpícci', having been extended to apply to the white man yellow jacket, i. e., the honey bee, and the yellow jacket's food is extended to the honey bee's food. Of the honey in a flower, however, an old Indian volunteered merely: Vúra 'u:m kite 'íkpihañ, 'ar u'iftakankō'tti', it is just strong tasting, it is sticky. It was stated by the informants that tobacco flowers have 'honey because they know that other flowers have. In this statement they

³⁵ Or 'uvé'hcúrō'hiti', both mg., it sticks off.

³⁶ The stamen frees itself from the wall of the corolla approximately halfway up from the base of the corolla.

³⁷ Not distinguished in name from the stamens.

are correct, although the honey is scant and is secreted at the base of the corolla where access of insects to it is prevented by the slenderness of the tube. 'Ihē-rahe-θríha 'u_xm su? 'upicpicríh?ā-fhiti', tobacco flowers have honey.

a'. Pahút 'ukupe-θríhahahiti pe-θríha'.

(PHASES OF FLOWERING)

Of the phases of flowering may be said:

Púva xay vura 'úruha', it has not budded yet.

Yá_n vur 'u'úruhiti', it is starting in to have buds on it.

Pamu'úru tu'úttútūríhvà', its buds are bursting to flower.

Tó-θríhaha', or tó-θríha', it is blooming.

Kar uθríhahiti', it is still blooming.

Tó-vrārasur pamuθríha', its flowers are falling off.

'Ā'pun tó-vrārasur, they are falling to the ground.

Tapúffa_t pamuθríha', its flowers are all gone.

To-vrārasuráfiṣ, they have finished falling off already.

k. Pa'úhič

(SEED)

'Úhič, seed, is applied to all seeds with the exception of (a) the pits (i. e., single large seeds) of fruits (the native fruits having these being perhaps some 10 in number), pits being called 'as, stone; and (b) large edible seeds of the kind classed as nuts and acorns, also borne by perhaps some 10 species of plant, to such nuts the term xuntáppañ, which is usually translated as unshelled acorn, being applied.

The cut-off tops of the tobacco plants, containing seed capsules with seeds in them, kept hung up in the living house for sowing in the spring (see pp. 89-91) are always called 'ihē-raha'úhič, tobacco seeds, or 'ihē-raha'uhicíkyav, tobacco seeds that they are fixing, although the tops include much more than the seeds.

Pit is called as in English usage 'as, stone. Native pitted fruits and the compounded forms designating their pits may be listed in part as follows:

Pún, wild cherry; pún'as, wild cherry pit.

Púraf, a kind of blue-colored berry, also called 'axθáypu^un, ground-squirrel's wild cherry; puráf'as, 'axθáypún'as.

Fa'^aθ, manzanita; fáθ'as.

'Apúnfa'^aθ, ground manzanita; 'apunfáθ'as.

Faθ'úruhsa', manzanita sp.; faθ'uruhsá'as.

Pahâ^v, black manzanita; pahâv'as.

In imitation of these and helped along by the English usage so also: Pí-caś, peach; pít-caś-as, peach stone.

'Ápri-kots, apricot; 'aprikóts-as, apricot pit.

More than half the varieties of nuts for which the Karuk have names are acorns. Beyond acorns, there are only hazelnuts, chinquapin nuts, and pepper nuts. Xuntáppaṇ is applied to unshelled acorn of all species of oak and to these three other species of nuts. Xúric is applied to shelled acorn of any oak species, with or without xuntáppaṇ compounded before it, but when applied to shelled nuts which are not acorns the tendency would be to always compound xuntáppaṇ before it: thus, e. g., xunyavxúric or xunyavxuntapan-xúric, shelled tanoak acorn; but 'aθiθxuntapanxúric (never 'aθiθxúric), shelled hazelnut. Passing over the subject of acorn designations, which involves considerable terminology, we list the other species of nuts and their forms with xuntáppaṇ postpounded:

Hazel is distinguished by two sets of designations, one derived from su^un, hazelnut, the other from 'áθθi¹θ, hazel withe. Thus hazel bush is called either súrip (sur-, nondiminutive prepound form of su^un, here preserved; -'ip, tree), or 'aθiθ'íppa' ('íppa', tree). *sunxuntáppaṇ is never used, but 'aθiθxuntáppaṇ is common for hazelnut.

Sunyíθθi', chinquapin nut, app. thorny hazelnut (sun-, hazel nut; yíθθi', probably connected with yáθθa', sharp pointed); sunyiθih-xuntáppaṇ, chinquapin nut.

Pá'h, pepper nut; pahxuntáppaṇ, pepper nut. When pepper nuts get old and wilted inside, tó-súnha', they are hazel-nutting, they are turning like hazel nuts, is said of them. Hazelnuts are usually dry and partly empty inside, hence the expression.

'Thē-raha'úhič, tobacco seed.

'Ūhicha', to go to seed.

Of tobacco seeds is said:

Túppitcàsītc pa'úhič.³⁸ 'Ikxánnamkunicitcas pa'úhič. Ká-kum pu'ikxáramkuniciruravsahāra, ká-kum kunic 'ámtāpkunicaś.

'Uhipih'íppanite tu'urúku^u va; ká:n po'úhiche;c su?. Xas to'kké'citcasha', pa'uhicpú'vichitcas.³⁹ Karixas tuváxra', pató-m-tup. Karixas taxánnahicite tumātxā'xvā⁴⁰ pa'ássipitc. Va; vura pa'úhič tuθāhā'sha', patumatnússaha'^{ak}.

The seeds are very small. The seeds are little black ones. Some of them are not so black, some of them are gray.

³⁸ The seeds of *Nicotiana* are very small, few seeds being smaller. they are little developed when shed.

³⁹ Or pa'uhicpú'vič, the seed bags, or pa'uhic'ássipitc, the little seed baskets, or pa'uhicva'ssitc, the little seed blankets.

⁴⁰ Or tumatnusútnuś.

At the top of the tobacco stems they swell out round ones [the seed capsules] where the seed are going to be inside. Then they get bigger, the little seed capsules. Then they get dry, when they get ripe. Then after a while the seed capsules burst. Then the seeds scatter all around, when they burst.

There are three expressions for seed capsule:

'Uhicva'^{as}, seed capsule, lit. seed blanket.⁴¹ Dim. 'Uhicvā'ssiŋc.

'Uhicpū-viŋ, seed capsule, lit. seed bag. Dim. 'uhicpū-vichiŋc.⁴²

'Upū-vichitchina-ti patu'uhicha'^{ak}, it has little bags when it goes to seed.

'Uhicŋassipiŋc, seed capsule, lit. little seed basket ('assiŋ, bowl basket).

Of two seed capsules grown together resulting from coalescence of flowers is said: 'Āxxak 'uhicva'ŋs 'upiktcū-skāhiti', two seed capsules are bunched together.

Pa'uhicpū-vicitcas su' 'axāk-ya:ŋ po'í-ŋra yiθθukánva pa'úhiŋ, há-ri kuyráka:ŋ po'í-ŋra yiθθukánva pa'úhiŋ.^{42a} Pato-mtupá-yā'tcha'^{ak}, kar umátxā-xvūti' pa'uhic su' uŋáŋr-ínnē-ŋak, pa'úhic 'ā-pun tó-vraŋc.

Patcimikun'úhŋā-mhe-caha'^{ak}, 'ippankam 'úknī-vkūtihaŋc tinih-yā'^{atc}, va: takunícvī't-cur, karix-as va: pa'úhic tí-k'ān, tó-yvā-y-rieuk, karixas takunmút-pī-ŋva'.

Inside the seed capsules the seeds are inside in two different cells, rarely in three different cells.^{42a} When they get good and ripe, the seed capsules burst, the seeds fall to the ground.

When they are going to sow them, there is a flat thing on top [of the seed capsule], they pull that off [with the finger], then the seeds spill out onto the hand, then they scatter them.

a'. 'Uxrah'āvaha'

(FRUIT)

Any kind of berry is called 'uxrā'h, but this word can not be applied to pitted fruits, for which there is no general name, each being called by its own special name. Thus the huckleberry is 'uxrā'h, but the manzanita berry, with its pit, is to the Indians not a berry.

The diminutive of 'uxrā'h, 'uxnáhiŋc, has taken on the special meaning of strawberry. To express little berry one must say

⁴¹ Cp. mahyanā-vā'^{as}, paunch or rumen of the deer, lit. stuffed blanket.

⁴² Even in talking English a Karuk will say of seed capsules, e. g.: It was just hanging like little sacks all over.

^{42a} See List of Illustrations, Pl. 9, exceptional three-valved specimen of *N. bigelovii* var. *exaltata*.

'uxnáh'anammahatc. The compound 'uxrah'ávaha', lit. berry food, used originally of a class of Indian food (see p. 62), is now used to cover all kinds of White man fruit, as a translation of "fruit." The tobacco having no fruit or berry does not employ the above words in its terminology.

1. Pahút 'ukupa'íkk'ürüprava-hiti'.

GERMINATION

'Ápun 'úvvaricrihti pamu'úhiç. Páyux 'ávahkam tu'óntapí-crí'hvâ pa'úhiç. Xas va₂ taxán-nahicite patupáðri'hk'vaha'ak, karix'ás va₂ tusaksúru₂ pa'úhiç.

Its seeds fall on the ground. The dirt gets over them. Then after a while, when it gets rained on, the seed sprouts.

Hári pu'íftihap kó'vúra pa'úhiç. Va₂ kunipítti': "Hári ká-kum 'uxá'tti pa'úhiç."

Sometimes all the seeds do not grow up. They say sometimes some of the seeds get rotten.

Túppitcas pamusaksúru^u, teántcá'fkūnícās, 'ífuni vúra xá's kó'samítcas. Patu'íkk'ürüpräv va₂ vura 'íppan pa'úhiç 'uknúp-tí'hvâc. Xas 'áxxa kite vura pamuppíric papicé'c tu'íkk'ürüpräv.

Its sprouts are small, white ones, pretty near the size of a hair. Whenever it is just peeping out, its seed is on top of it. Then they just have 2 leaves, when they first peep out of the ground.

Tcémya₂tc 'u'ífti patu'íffa-ha'ak, taxánnahicite vura tavá-rañas.

They grow quickly when they grow, in a little while they are tall ones.

6. Payiðúva kuma'íppa'

(CLASSIFICATION OF PLANTS)

'Íppa', tree. Also any plant, when the plant name is prepounded, thus 'ihē'raha'íppa', tobacco plant; mutmut'íppa', buttercup plant.

Píric, primarily leaf, foliage, is used of any kind of plant, grass, or bush, with exception of trees. When applied to trees it is understood to refer to their foliage. From its application to verdure is derived pírick'ūñic, green.

'Ataturán'nar, or 'atatura'narappíric, vine.

'Imk'án'va, greens of any kind.

'Asaxxé'm, moss or lichen of many kinds.

Xayvíc, applied to many kinds of mushroom.

Tobacco is classed as píric, although it is called by its specific name, 'ihē'raha', and píric is rarely applied. The compound 'ihē'rahappíric means tobacco leaves, or when applied to the plant is suggestive of contempt. Uncompounded 'íppa' can never be applied to tobacco, but 'ihē'raha'íppa' is the common word for tobacco plant and is sometimes used for 'uh'íppi', tobacco stalk.

7. Payiθúva kuma'ávaha'

(CLASSIFICATION OF FOODS)

Food is classed as follows:

'Arara('a)vahé·cip, lit. best food, applied to salmon and acorn soup, regarded as the best food for Indians.

Má·kam kú·k va'ávaha', lit. upslope food, applied to the meat of mammals and birds.

'A·s va'ávaha', lit. water food, applied to all kinds of fish.

'Imk'anva'ávaha', lit. greens food, applied to greens of all kinds.

Piric'ávaha', lit. brush food, applied to all kinds of pinole.

'Uxrah'ávaha', lit. berry food, applied to all kinds of pitless berries and to White man fruit.

Tobacco is not classed as food. Neither is it classed as 'án'nav, medicine. It is regarded as *sui generis* in Indian life.

IV. Pahút pakunkupá'ífmaθahitihanik pa'ipahahtunvé'etc

(KARUK AGRICULTURE)

1. Va: vura kíte mit pakun'úhθā'mhitihat pehé'raha'

(THEY SOWED ONLY TOBACCO)

The Karuk were acquainted with all the processes of agriculture. Although they raised only tobacco, they (1) fertilized for it, (2) sowed it, (3) weeded it, (4) harvested, cured, stored and sold it. They did not till it, and their nearest approach to a knowledge of tillage was (1) that weeding was advantageous, and (2) that the breaking of the ground when digging cacomites made tiny cacomites which were in the ground come up better.

For tobacco being the only cultivated plant, see the statements by Gibbs, page 14, and by Chase, page 22.

For early mention by Douglas of the fertilization of tobacco plots of certain Columbia River Indians by burning dead wood, apparently referring to setting fire to brush and logs preparatory to tobacco sowing, see p. 21.

2. Pahút mit pakunkupa'ahíc'h-vahitihat

HOW THEY USED TO SET FIRE TO
THE BRUSH

Pānu: kuma'ārā-rās 'u:mkun mit vura pupiθyúro ravutihaphat, pumit 'ikyútri'htihaphat, pufát vura mit 'uhθā'mhitihaphat, va: vura kite 'ihé'raha'. Va: mit vura kite kunkupítihat pakun'ahíc-rīhvúti hat papiríeri:k yiθθukunē:k, yakúnva 'u:m yé'pe 'u'ífti pako'kfá:ttcaš.

Our kind of people never used to plow, they never used to grub up the ground, they never used to sow anything, except tobacco. All that they used to do was to burn the brush at various places, so that some good things will grow up.

Va: 'u:m yé'pe 'u'ífti pappú-riθ, 'irámxiť, kuníppē'nti 'irám-xiť.¹ Karu passúrip, passárip kumá'í'i takun'á'hkaha'^ak, 'axak-hárinay² xas kuníctũ'kti', va: 'u:m yé'pca', saripyé'pca', tusak-

That way the huckleberry bushes grow up good, the young huckleberry bushes, they call them 'irámxiť. And the hazel bushes, when they burn them off for hazel sticks, they pick them

¹ Any kind of a young berry bush.

² They burn the hazel brush in summer and cut the "sticks" the second summer afterwards.

nivháyā'tchà'. Karu papanyúrar va: ká:n kun'áhieri'hvuti', yán-tei'pk'am xas kun'ictu'kti kumapímna'n'ni, 'ahvarákkū'sra',³ kári papanyúrar kun'ictū'kti'.

Pe'kravapuh'íppa káru pata-kun'áhu'^m, yakúnva 'u:m yé'pe 'u'í'fti pe'krávappu'. Má'ninay yí'v kun'áhieri'hvūti'.

Há'ri xunyé'pri'k karu kun'áhieri'hvuti', xay pirícri'k pakun'íffike'c paxuntáppa. Pu-xútihap kir u'í'nk'a pux'wíte, kun-xuti xay 'u'í:n pa'íppa'.

Karu há'ri va: mit k'á:n kun'áhieri'hvūti'hàt pi'é'ep, tam-yúr mit kunikyá'ttiha, páttay takunmáha'k 'á'pun paxuntáppa, xunyé'pri'k, kun'áhieri'hvūti'hàt mit. Vúra 'u:m pu'áhieri'htánmā'htiha. Fā't xás vúra kumá'í'i kun'áhieri'hvuti'.

Karu paká:n pe'hē'raha kun'úhθa'mhe'ec, va: káru kun'áhieri'hvūti'. Va: 'u:m pavura yá-kíci'í'p paká:n 'ík'ukáttay, va: 'u:m ta:y 'ámta'ap, pe'k'ukáttay tu'ínk'áha'ak va: 'u:m ta:y pa'ámta'p 'ápun. Va: 'u:m yāv 'á'pun pa'ámta'ap, 'iθarip'íkyuka-í'nk'úfam, va: 'u:m 'axváhahar po'í'nk'úti'.

Pimná'ni pakun'áhieri'hvūti papirícri'k, pe'vaxrahá'ri: kári, va: kari payā:kpa'áhieri'hva, pie-yávpí'c kari papúvapaθri'. Pa-'araramá'kkāmninay pakun'áhieri'hvūti'.

two years, then they are good, good hazel sticks, they get so hard. And the bear lilies also they burn off, they pick them the next summer, in July; that is the time that they pick the bear lily.

And the wild rice plants also they burn, so that the wild rice will grow up good. They burn it far up on the mountains.

And sometimes they also burn where the tan oak trees are, lest it be brushy where they pick up acorns. They do not want it to burn too hard, they fear that the oak trees might burn.

And sometimes they used to set fire there long ago where they saw lots of acorns on the ground, in a tanbark oak grove, they made roasted unshelled acorns. They do not set the fire for nothing, it is for something that they set the fire for.

And where they are going to sow tobacco, too, they burn it, too. It is the best place if there are lots of logs there, for there are lots of ashes; where lots of logs burned there are lots of ashes. Ashes are good on the ground, where fir logs have burned, where pitchy stuff has burned.

It is in summer when they set fire to the brush, at the time when everything is dry, that is the time that is good to set fire, in the fall before it starts in to rain. At different places up back of the people's rancherias they set the fires.

³ They burn the bear lilies in summer and gather the grass stalks the second summer afterwards.

Vúra 'ihé'raha kítc 'úhθā'mhītì-
hànik. Píccīp va: ká:n takun-
'áhic márúk, pinná'n'ni, pinná'ni
k'á:n takun'áhic, 'ikk'úk takun-
'áhku'u. Pukús'ra tó'ntihàp pa-
kun'áhkō'ttì'. Hárivurava vúra
pakun'áhkō'ttì', pinná'n'ni. Pa-
vura márúk kunifyúkkùtì', pa-
piecī'tc takúnma yā'k 'ihe'ra-
ho' θamhíram, payā'k takunma,
va: ká:n takun'áhkú: pé'kk'úk.

Karu va: kari patapas'ápsun
pamárúk takun'ívyi'hra'a, kun-
'ipítiti va: karu vura kumá'í'i
pakun'ahícrihvutihaník, pa'ápsun
va: kunkupé'kk'árahitihaník.

Ká:kum pakuma'íppa va: kari
yé'pca patamit 'u'ínk'yaha'a'k, va:
kari yé'pca tò'ppif. Kuna vura
ká:kum pakuma'íppa patu'ín-
k'yaha'a'k, vúra tàkō', pukúkkú:m
va: ká:n yìθ 'íftihāra.⁴ Pafāθ-
θi:p vura pupí'ftihàrà yìθ, patu-
'ínk'yaha'a'k, pataxxāra va'íppa
va: 'u:m yí:v yé'pca u'ífti káfu.
Xunyép karu puyávha'ra, patu-
'ínk'yaha'a'k, va: vura tu'iv
pa'íppa'. Patakun'ahícri'hvùti-
hà'a'k, kunxúti xáy 'u'ín pa'íppa'.

3. Vura ník mit va: kun'á:pun-
mutihat pa'úhic u'íffe'e.

Nu: vúra pakuma'áras vura
pufāt 'úhic 'ipcárùktihàpha'nik,
xa't márúk kunifyúkkutihaník.
Kuna vura va: kun'á:punmuti-
haník pa'áras, ho'y vúrava pa'ú-
hic po'kyívicrihà'a'k, va: vúra
'íkki'tc 'u'íffe'e, kun'á:punmu-
tihaník vúra va'a. Kun'á:pun-
mutihaník vura ník pa'úhic ník
vura kunsánpi'θvutihaník pakó'k-
fā'tteas.

Tobacco was all that one used
to sow. First they set fire up-
slope, in the summertime, in the
summertime they set fire there;
they set fire to logs. They do
not go by the moon when they
burn it. They burn it any time,
in the summer. When walking
around upslope first they see a
good place to plant a tobacco
garden; when they see a good
place, they burn the logs.

Then too the rattlesnakes go
upslope; they say that that also
is what they set fire for, to kill
snakes that way.

Some kinds of trees are better
when it is burned off; they come
up better ones again. But some
kinds of trees when it is burned
off disappear, another never
comes up again. The manzanita,
another one does not come up,
when it is burned off. An old
tree bears way better, too. And
the tan oak is not good when it
is burned off, the tree dies. When
they are burning, they are care-
ful lest the trees burn.

(THEY KNEW THAT SEEDS WILL
GROW)

Our kind of people never used
to pack seed home, I do not care
if they had been going around
upslope. But the people knew,
that if a seed drops any place, it
will maybe grow up; they knew
that way. They knew that seeds
are packed around in various
ways.

⁴ Or pí'ftihāra.

Há'ri 'axmá'yik vura fá'tta:k
tá'kunma va: vura ttay pá'ta-
yî'θ, xas su? patakun?ú'pvakufi.
Yané'kva vúra 'u:m tà:y sù?.
Há'ri va: ká:n vura mupf'mate
tá'kunma 'akθiptunve'teivá'xa'
'á'pun 'iθivθanē'nsúruk. Fá't va:
vúra va: pá'va: kupittihan, man
?at axrâ's. Vura fá'tvava vúra
pá'va: kupittihan, su? 'iθivθanē'n-
súruk usanpî'θvūti'.

A. 'A'ikrē'npíkva

Pikváhahirak karu vura vo'kúp-
ha'nik 'Axrâ's, va: kári karu
vura vo'kúpha'n'nik, kari kar
Iksaré'yavhanik, 'ú'pva'amáyav
'usaráθθūnātiha'nik, 'usaráθθūnāti-
hanik. 'A'ikrē'n 'u:m Tiera'm
'usānsiprē'nik pa'ū'pva'amáyav,
mútea's upíkyē'hanik. 'Úppēn-
tiha'nik pamúttca's: "Xáy fa:t
'ík 'umma pe'ámti pananihrō'ha,
pa'ū'pva'amáyav, xáy fa:t 'ík
'ūmmā pe'ámti'. Vírí va: ku-
má'i'i pammáruk xās 'u'á'mtiha-
nik, márùk xās, 'Axrâ's. Va: vur
u'ifei'prinatihanik, pakó'kkáninay
'uvúrayvūtiha'nik, va: vura ká:n
kite pa'ū'pva'amáyavhiti', paká:n
'uvúrayvutiha'nik.

Karu pá'tta's, 'Iccipierihamā'm
kite 'uta'shíti'. Va: vura ká:n
kite 'u'ippanhiti', yū'mvānnihite
'u:m vúra purafá'tta'k. Ka'tim-
ř'nk'am 'u:m vura púffa:t 'iθyá-
rùkkirùkām. Kúna vúra 'u:m
'apapásti:p kite po'tá'shíti', ko-k-
káninay vura kuma'araramá-k-
kam. Karukkúkam 'u:m tcavú-
ra yî'v, tcavúra hó'y vāriva
vu'a, 'Iccipierihakam kú'kkam
kite.

Sometimes they see at some
place a lot of Indian potatoes,
and then they dig in under. Be-
hold there are lots underneath.
Sometimes nearby there they see
lots of wild oat straw under the
ground. It is something that is
doing that, maybe a gopher.
Something is doing that, is pack-
ing it around down under the
ground.

(THE STORY ABOUT SUGARLOAF BIRD)

And in the myths Gopher did
that same thing; he did it already
when he was an Iksareyav yet,
he packed 'ū'pva'amáyav [tubers]
around; he packed them around.
'A'ikrē'n brought them in from
Scott Valley, he brought some
in for his younger brother. He
said to his younger brother:
"Do not let my wife see you
when you are eating the 'ū'pva-
'amáyav, do not let her see you
eating them." And that is why
he used to eat it upslope, upslope
then, Gopher. It came up, every
place he went; those were the
only places where there was
'ū'pva'amáyav, the places where
he went.

And the soaproot, only up-
slope of Ishipishrihak is there
soaproot. That is as far as it
goes, there is none just a little
downstream [of Ishipishrihak].
On the Katimin side there is
none, on the other side of the
river. Only on one side of the
river there is soaproot, along
every place upslope of the ran-
cherias. Upriverward it just runs
far, I do not know to where, only
on the Ishipishrihak side.

B. 'Iṭyarukpihrivpíkva, pahūt
'ukúphā'n'nik, kárúk 'unō-
vaník, pa'ā'pun uvyíhieri-
tihanik pamusarah'iýútyut

(THE STORY ABOUT ACROSS-WATER
WIDOWER, HOW HE WENT UP-
RIVER DROPPING ACORN BREAD
CRUMBS)

'Iṭyarukpihri'v u'm vo'xús-
sā'n'nik: "Hō'y 'if pátte'c níp
ké'vierihe'e. Te'mi va' vura
pe'cké'c kan'āhō'kkin. Karuma
kunipítiti ta'y takuní'ci'p. Pe'-
xariya-fáppí'ttea káfuk. Fā't
ata xákka'n panupké'vierihe'e.
Te'mi k'an'āhu". Te'mi k'an-
'āppivan.⁵ Káruma na' kár
Iksaré'yav." 'Uōtí'tmīl vūfa,
páva' kunipítiti', pakō'kaninay
tiera'm 'utá'yhiti', viri va' vura
kunipítiti 'axyaráva patícra'm
pa'ifáppí'ttea'.

Ta'ittam va' kite 'upievíttu-
nihe'n pamuvíkk'apu'.⁶ Sára
kite 'uōā'nnāmnihanik pamuvík-
k'apuhak, karu pamu'úhra'am.
Karixas po'āhō'n'nik. Xas vúra
vo'āhō'ti', vura vo'ārihrā'n'nik.
Va' vura kite uxúti': "Hō'y 'ata
panimm'āhe'c patícra'm." Viri
kō'kkānināy vur upú'nvutihanik
po'pú'nvaramhina'ti'. Viri k'ō'k-
kaninay, po'pú'nvutihanik va'
vur ukupa'ifé'p'rināhītihanik pa-
xunyé'ep, pakō'kkaninay pamú-
sar u'ā'mti', pamusarah'iýútyut
pa'ā'pun 'uvyíhierihti'.

Teavura tayí'v u'ū'm. 'Ax-
may vura xas 'utvá'v'nuk,
Xé'pan'íppan.⁷ Viri pakkárúk
'utrōvūti'. Yánava vo'kupítiti',⁸

Across-water Widower thought:
"I do not want to be trans-
formed alone. Let me travel
along the river. They say there
are many Iksareyav girls being
raised upriver. I wonder whom
I am going to be transformed
along with. Let me go. Let me
look for them. I am an Iksare-
yav, too." He had heard said
that there were flats scattered all
over, and that those flats were
full of girls.

He just took down his basketry
quiver. He put nothing but
acorn bread and his pipe into his
basketry quiver. Then he trav-
eled. He was traveling along,
he was walking upriver. All he
was thinking was: "I wonder
where the flats are." He rested
everywhere at the people's rest-
ing places. Everywhere he rest-
ed, Tan Oaks came up from it,
wherever he ate his acorn bread,
wherever the crumbs of his acorn
bread fell on the ground.

Then he was far along. Then
all at once, at Xepanippan, he
looked over. He looked upriver
direction. Behold they were dig-

⁵ For the Iksareyav maidens that he has heard of.

⁶ From where it was hanging up or tucked in.

⁷ Place on the old trail, upslope of Camp Creek. Patevanayvate-
'ahír am, a New Year ceremony fireplace, is downriverward from this
place.

⁸ Or: va' kunkupítiti'. Both s. and the more grammatical dpl. are
used in this construction.

'apxantahko'sammúrax pakun-
 ʔú'pvana.ti'. Karixás úxxús:
 "Na: kár Iksaré'yav. Tcimi
 kʷanimmʷússañ." Uxxus: "Ka-
 rumá va: Papanamnihtíraʷam."
 Karixas kú:k 'u'ûm pakunʔú'pva-
 na.tihirak. Karixas 'á:tcip⁹ kú:k
 'u'ûm, as ká:n 'u'ûm. Xas
 'á:pun 'uθáric pamuvíkkʷapu'.
 Karixas uxxus: "Tcimi 'á:tcip
 kʷanikrí'crihi'." Xas xákkarar
 'upakávnú'kvānā¹⁰ pa'ifáppit-
 tē. Karixás kunpīp: "Hé:,
 tanuví'ha'. Hó'y 'Iksaré'yav
 teaká'haha tu'aramsīp?" Xas
 yíθ upīp: "Hé:, tanuteákkaŷ."
 Karixas taxánnahitc karixas ux-
 xus: "Tcimi kʷan'áhu". Puya
 'if takanateákkaŷ." Karixas
 'u'áhō'n'nik. Vúra vo'áhō'ti'.

Karixás vo'kupítti po'áhō'ti',
 pakó'kkaninay 'upú'nvaramhiti',
 viri va:k ó'kkānināy vura 'ukrí'c-
 rīhti'. Mé:kva pamu'úhra:m
 tu'ē-θricùk, karixas tuhēr. Kar-
 ixas pamu'ámkīnvā kúna tu'ē-θ-
 ricùk. Sára pamu'ámkī'nvā-
 hànik. Vura vo'kupítti po'áh-
 ō'ti', va: vura kite ukùpitti
 pakó'kkaninay 'upú'nvāramhiti
 kó'kkāninay vùr uhē'ratī'. Karu
 pamussára tù'av. Va: vur uku-
 pítti', 'ukupa'ifcī'prināhiti pa-
 xunyē'ep. Viri po'θivicfī'hvuti
 passára po'á'mti', viri va: uku-
 pa'ifcī'prināhiti paxunyē'ep, va:
 pakunipítti', paxunyē'ep. Yi-
 vúra yuruk karivári tta:y pa-

ging, all of them with new hats on.
 Then he thought: "I am an
 Iksareyav, too. Let me go and
 see them." He thought: "That
 is the Orleans Flat." Then he
 walked over toward where they
 were digging [roots]. Then he
 went to the midst of them. Then
 he got there. Then he laid his
 basketry quiver on the ground.
 Then he thought: "Let me sit
 down in the midst of them."
 Then he put his arms around the
 girls on both sides of him. Then
 they said: "Ugh, we do not like
 you. Where did this so nasty
 Iksareyav come from?" Then
 one of them said: "Ugh, we
 think you are nasty." Then
 after a while he thought: "I
 would better travel. They think
 I am so nasty." Then he traveled
 again. He was traveling.

He was doing that way, travel-
 ing; at all the resting places
 everywhere he would sit down.
 Then he would always take out
 his pipe and smoke. And he
 would take out his lunch, too.
 It was acorn bread, his lunch.
 He did that way when he was
 traveling, all that he did was to
 smoke at all the resting places.
 And he would eat his acorn bread.
 And it was that Tan Oak trees
 came up. When the bread
 dropped in little pieces as he ate,
 Tan Oak trees came up, that is
 what they say, Tan Oak. There
 are still lots of Tan Oak trees
 way downriver. Across-water

⁹ Of the girls who were strung out standing and sitting as they were engaged in digging roots.

¹⁰ As he sat down between two girls.

xunyé'p. Vura 'u:m kárim uxúti po'áhō'ti 'Iṭyarukpíhri'¹¹v. Po'áhō'ti' va: vur uxúti: "Vúra puká: na'ípaho·vicafa. Tamit kanatcákka't." Va: múrax vúr uxúti: "Vura puká: na'íp 'ahō·vicafa, Papanamnihtí-cra'am, panipnú·ppaha'ak." Vur utó·xvī·phā'. Va: 'úpān'ník 'Iṭyarukpíhri'¹¹v: 'Panamnihtí·sik-távānsā vura 'araratcakáyān-sāhe'¹²e, payá's'ár u'ínnicri-ha'ak.¹¹ Va: kunkú·pha pic'te pakunmah, kó·vúra 'úpas kunyuh-súru'¹²u, kó·va kuntecákkaý.

Xas 'uēittimti 'Aṭiṭufticra:m¹³ kárutta:y pa'ifáppi'ttēa'. Viri va: ká:n po·vāramuti'. "Xá'tik va: kuna ká:n kanatcákkaý." Tcavura tayí:v 'u'ūm. Kúk-ku:m va: ká:n vo·kú'pha', kúk-ku:m va: ká:n vo·kú'pha', 'ax-máy vura xas 'utvā·vnuḡ.¹⁴ Yánava súrukam kunic 'uērí·kva patícra'am. Va: múrax uxxúti': "Na: kár Ikxaré·yav." Kárixas kú:k u'ūm. Karixás uxxus: "Káruma táni'ūm Pa'aṭiṭufticra'am." Yánava vura 'áxyàr pa'ifáppi'ttēa'. Karixás uxxùs: "Tcimi k'ú:k kán'ūm'mì." Kárixas kú:k u'ūm. Yá:n yim·músite 'u'úmmúti'. Táma kó·vúra 'fn kunim·m'ūsti'. Yiṭ-ṭumas upíti': "Na: 'u:m nani-ávanhe'¹⁵e." Xás uxxus: "Na: hínupa kīte 'Ikxaré·yav." ¹⁵ Xas

Widower felt bad when he was traveling. As he was traveling along that was all that he was thinking: "I am not going to pass through there. They thought me nasty." All he was thinking was: "I am not going to pass through Orleans Flat, when I go back downriver." He was mad. That is what Across-water Widower said: "Orleans women always will be thinking that anyone is nasty, whenever Human comes to live there." They did that way, spit, they thought he was so nasty.

Then he heard that also at Aṭiṭufticram there were lots of girls. Then he was heading for that place. "Let's see if they think I am nasty again." Then he got far. He did that same way again, did that same way again, all at once looked over. Behold it looked as if there was a flat right under him down-slope. He just thought: "I am an Ikxareyav, too." Then he walked toward there. Then he thought: "I have reached Aṭiṭufticram." Behold it was full of girls. He thought: "Let me go over there." Then he went there. He walked on a little way. They all looked at him. Each said in turn: "He will be my husband." Then he thought: "Behold I am the only

¹¹ Orleans and Redcap girls had the reputation of being proud, rejecting even rich suitors from other parts.

¹² Just spit saliva out on the ground in disgust, as he sat there between them.

¹³ The flat at Doctor Henry's place at Happy Camp.

¹⁴ As he had done on reaching Orleans Flat.

¹⁵ Referring to his sudden seeming good luck.

ká:n 'ukrí'e. Yímmúsíte vur uáric pamuvíkk'apu'. Teavura kúmate:te pó'kxáramha', xás va: vura ká:n kuníkvé'crihvànà'a. Hú: teimi vúra po'ínne'e. Teavura xákkarari vura pó'ptúrá'y'vâ. Páy'ukmas upítí': "Na: pay 'ók ni'ássive'e." ¹⁶ Viri vo'kúpha pakunipéimeúru, pakun'asícri'hvànà'a. Teavura kúmate:te ¹⁷ hú:t va: vura tu'ín 'Ioyarukpíhri'¹⁸ v, kunic tó'kúhà'. Nikík tó'xus kiri níkví'thà'. Va: kíte xús 'u'iruvó'ti Panamnih-tíera'am. Va: kíte uxxúti': "Kiri nipvá'ram." Ká:n 'u:m yá:n vur usúppá'híti'. Xas 'úpēnvana': "Tánpvâ'ram. Na: níxxúti na: vura nani'ífra:m ni'ípmé'e." Ta'íttam pamuvíkk'ap upéttcip-re'he'n, to'pvâ'ram. Viri pas-sáru kú:k 'upéttí'm'mà. Viri pakú:k 'upéttí'm'mà. ¹⁸ Va: kíte po'xáxànâ'ti', pakun'ívuanti'. "Na: vúra tanipvá'ram." Kíte uxxúti': "Na: vúra tanipvá'ram." Va: kíte kunipítí': "Í, nanu'ávan to'pvâ'ram," pakun'ívuanti'.

Ta'íttam kúkku:m vura vo-íppaho'he'n pamitv o'áho'ot. Kúkku:m vura varíhu:m u'íppahu". Vura hú:tva tu'ín. Vura tó'kkúha', po'áhó'ti'.

Teavura yí:v tu'ípmá', yí:v tu'ípmá'. Teavura teim 'u'íp-

Ikxareyav." Then he sat down there. Beside him he laid down his basketry quiver. Then in the evening, when night came, they all stayed there. He did not know what to do. Then he looked to either side of him. They were saying in turn: "I am going to sleep here." Then they all lay side by side when they slept. Then in the night Across-water Widower did not know what was the matter with himself, he felt sick. He tried to go to sleep. He just kept thinking of Orleans Flat. He just kept thinking: "I want to go home." It was nearly getting morning there. Then he told them: "I am going home. I think I will go back to where I was raised." Then he picked up his basketry quiver, he started home. Then he listened in down slope direction, listened in that direction. They were all crying, crying for him. "I am just going home." He just thought: "I am just going home." They were just saying: "Oh, our husband is going home," as they were crying for him.

He went back down by the same road by which he had traveled [upriver]. He returned by the same road. He did not know what was the matter. He was feeling sick as he walked along.

Then he got far back, he got far back. Then just before he got

¹⁶ Gesturing at positions near Across-water Widower. They slept right there in the flowery field.

¹⁷ In the early night, after he lay down.

¹⁸ As he was climbing the hill by Doctor Henry's place.

mé'c Panamnihtíera'^am, xas ux-
xus: "Tcimi 'ó'k tanikrí'crihi',
tcimi k^vanihé'n. 'Íek^vi vúra va;
ká'n ni'íppàhō'víc. Tcimi k^vani-
hé'n." Karixas uhé'er. Xas ux-
xus: "'Úθ vári vura ni'íppàhō-
víc.¹⁹ Xas po'pihé'rañar, "Tcimi
k^van'íppahu"^u. Nani 'ífra:m vura
ni'ípmé'c." Viri pamá'ka pay
ukú'pha'.²⁰ Yánava vúra va;
kun'ú'pvana'ti'. Viri paxánna-
hícite uhyárihié. Karuma 'ip
uxússa'^{at}: "Vura 'íeki ni'íppàhō-
víc." Viri taxánnahícite vura
kunic tuyúnyū'nhá'. Mu'avah-
kam xas kunic pakun'úvrín-
nàti', pakunpakúrí'hvùti', pak-
un'ú'pvana'ti'.

Song by the Orleans maidens

'I i i i 'a,
'I nani'ávan,
Tó'kpárihrup,
'Iéyarukpíhri'^{iv}.

'Uxxus: "Na₂ vúra nani-
'ífra:m ni'ípmé'c, na₂ vura pu-
má'ka né'tríppā'tihē'cārā. Táhi-
nupa puná'ípmā'à." Vura tó'x-
rārati kíte. "Xá'tik nipara-
tánmā'hpà'," va₂ vura kíte úxxùs.
Karixas 'uparatánmā'hpà'. Pap-
píric tu'axaytcákkíé.²¹ Tu'úm-
tcū'nkíé.²² Sá'mvānnihite xas

back to Orleans Flat, he thought:
"Let me sit down here, let me
take a smoke. I am going to
walk back through there fast.
Let me take a smoke." Then
he smoked. Then he thought:
"I am going to pass around river-
ward as I go back." Then as he
finished smoking, [he said:] "I
would better travel. I am going
back to where I was raised." Then he looked upslope back of
the flat. Behold they were dig-
ging. He stopped and stood
there for a little while. He had
thought: "I am going to walk
fast." For a while it was as if he
was crazy. It seemed as if it was
on top of him when they mounted
in the high parts of the song as
they sang [root] digging.

Song by the Orleans maidens

'I i i i 'a,
Oh, my husband,
Is walking downriver,
Across-water Widower.

He thought: "I am going back
to where I was raised, I am not
going to look upslope back of the
flat. I can not get back home."
He was just crying. "Let me
turn back," was all he thought.
Then he turned back. He grasp-
ed the brush. He pulled it out.
He fell back downslope. Then

¹⁹ Am going to skirt the flat on its outer or riverward side so as to avoid the supercilious girls.

²⁰ Viri pamá'k utríppā'ti', looked upslope back of the flat, is omitted, but understood, here.

²¹ To keep himself progressing upslope when he felt his sudden weak spell.

²² He pulled the bushes that he was grasping out by the roots, so strong was the formula of the Orleans girls to make him return to them.

tupikyívic. Karixás uxxus: "Na; mit vura takanatcákka:t 'ó'ok." Ká:n 'u:m yúnnúkamite po'pík-fū'krà'a, vura tapu'ahó'tihara kunic. 'Apsí; karu vura to'mfírahina'a.

Xas ká:n u'í'pma'.²³ Vura va; kunpakúrí'hvūti pa'ifáppí-tea'. Xás yíθa pámitva 'ín kun-teákka'at, yímmúsíte yá:n u'íp-pàhō'ti, tamó'kfū'kkírà'a. Xas uppí:p: "'í, nani'ávan ti'íppak. Káruma mit na; va; nixússa'at: 'Xá:t hó'y variva 'í'u'm, va; vura 'íppake'ec.'" Xas 'Iəyarukpíhri:v uppí:p: "Tcém, na; vura 'i:m xákka:n nupké'vici-he'ec." Viri 'u:m va; 'Iəyarukpíhri:v 'u:m vo'kúphā'n'ník. Xas úpā'n'ník: "Yá's'ára hinupa vo'kuphé'ec. 'Asiktáva:n tutapkú'p paha'a'k, 'uxxussé'c, 'táni'v, 'Yá's'ára."

he thought: "They made out I was nasty." As he was walking up the hill a little downriver [of them], it seemed as if he could not walk. His legs were bothering him, too. Then he went back there. The girls were singing. Then the one who had said that he was nasty, before he had gotten back close yet, put her arms about him. Then she said: "Oh, my husband, you have come back. I thought: 'I do not care where you go, you will come back.'" Then Across-water Widower said: "All right, we will be transformed together." That is what Across-water Widower did. Then he said it: "Human will do the same. If he likes a woman, he will think, 'I am going to die,' Human will."

4. Kúna vúra mit puhári 'úhic 'ípcā'nmútiaphat'

(BUT THEY NEVER PACKED SEEDS
HOME)

Purafá't vúra káru kuma'úhic 'uθá'mhítihapha'nik, vura 'ihē-ra-ha'úhic kite kunikyá'ttihanik. Purafá't vura karu kuma'úhic 'innák tá'yhitihanik, vur 'ihē-ra-ha kite, 'ihē-raha'úhic vúra kite.

'Ioríhar karu vura pu'innák tá'yhitihanik. Paxi'ttítcas kite 'u:m kun vura tav²⁴ kun'ikyá'ttihanik, kunví'ktihanik pe'oríhar 'ā'nmū'k, 'aksanvāhi'te, kar 'ax-pahé'kníki'atc, karu tiv'axnu-kuxnúkkuhi'te, xas va; yúppin

And they never sowed any kind of seeds, they operated only with the tobacco seeds. And they never had any kind of seeds stored in the houses, only the tobacco, the tobacco seeds.

And they had no flowers in the houses either. Only the children used to make a vizor, weaving the flowers with string, shooting stars, and white lilies, and bluebells, and they put it around their foreheads. Flowers also the girls

²³ The formula of the girls was too much for him. He turned and walked back to the Orleans girls.

²⁴ The stems of the flowers are twined with a single twining of string, just as the feather vizor used in the flower dance is made.

takunpú'hkiñ. Pe'ŕíhar káru kunpaθra'mvúti'hvâ²⁵ paye-ri-páxvú'hsà', 'íasúppa: kunpaθra'mvúti'hvâ', karu ká'kkum 'u'mkun kuntávti'hva yúppiñ. Pu'impú'tetihara 'íasúpa'^a. Takunpitcakúva'^an, paye-ri-páxvú'hsa'.

5. Pahú't pakunkupíttihañik xá:s vura kunic 'ixáyx'ä'ytihañik

Va: vura kiti pumitkupíttihañi-ha', pumit 'ikxáyx'ä'ytihañi-ha', va: takunpí:p. Va: vura pa'am-tápyu:x nik yav.

Kuna va: vura ni kun'á'punmutihañik, pamukunvô'hmu'^uk^{25a} va: ká:n ta:y 'u'í'fti', paká:n hitiha:n kun'ú'pvutiha:k patayí'θ, va: ká:n yá'ntcip ta:y 'u'í'fti', paká:n kun'ú'pvutiha'^ak. Va: kunippítti' pakun'ú'pvutiha:k patayí'θ, va: yá'ntcip kúkku:m tà:y 'u'í'fti'. Ta:y tú'ppiteas²⁶ 'u'í'fti su?, va: mup-pí'matcic patayí'θ.

Va: vura ni kun'á'punmutihani k'yáru, va: 'u:m yav pappíric 'ávahkam kuniθyúruθθunatiha'^ak, patakunpúhθā'mpimaraha'^ak.²⁷

Va: vura ni k'yáru kun'á'punmutihañik, va: 'u:m yav pappíric kunvítri'ptiha'^ak. 'Áfter takunvítri:p, va: 'u:m pukúkku:m pí-ftihara, páva: kunínni'ctiha'^ak, páyu:x 'ux^wé'ttí'chiti'.

wore as their hair-club wrapping, wearing them as wrapping all day, and some of them wore a vizor on the forehead. It did not get wilted all day. They felt so proud, those girls.

(PRACTICES BORDERING ON A KNOWLEDGE OF TILLAGE)

The only thing that they did not do was to work the ground. They thought the ashy earth is good enough.

But they knew indeed that where they dig cacomites all the time, with their digging sticks^{25a} many of them grow up, the following year many grow up where they dig them. They claim that by digging Indian potatoes, more grow up the next year again. There are tiny ones growing under the ground, close to the Indian potatoes.

They also knew that it was good to drag a bush around on top after sowing.

And they also knew that it is good to pull out the weeds. Root and all they pull them out, so they will not grow up again, and by doing this the ground is made softer.

²⁵ These clubs come from above the ear at each side of the head and are worn on the front of the shoulders.

^{25a} For illustration of vó^oh, digging sticks, see Pl. 11, a.

²⁶ These tiny "potatoes" are called by the special name xavin'áfri'.

²⁷ See p. 9.

6. Va: vura kite pakunmáhara-
tihanik Pe'kxaré'yavsa'

(JUST FOLLOWING THE IKXA-
REYAVS)

Kó-vúra va: kunkupítihanik, pahút Pe'kxaré'yav kunkupítihanik, va: kunkupíti', xas páva: pakun'ámtihanik Pe'kxaré'yav, víri va: kite pakun'ámti'. Va: kiníppērañik: "Vé·k páy k'u'ámtihē'c." Pa'kxaré'yav 'á·ma kun'ámtihanik, xún kunpáttatihanik, 'á·ma xákka:n xún. Karu pufitcē:c kun'ámtihanik.²⁸ Va: vura pakunfúhīc-tihanik, Pe'kxaré'yav 'axakyá·nite vura kun'íppamtihañik, va: vura kite pakunkupítihanik. Pa'apxantí'te pakunivyihukañik, xas va: kuníppā'n'nik: "Kē·mic pakun'ámti', ke·mica'ávaha', 'i·θivθanē·mtaniha'ávaha'." 'Átcíp·han vura va'árā·rās va: kite papicē'te kun'ávanik pa'apxantí'te'ávaha'. Viri pakunvíctar vura kunvíctar, purá:n kuníppē: "Vúra 'u·m 'amá'yav." Xas takunpīp: "Ník'at vúra 'u·m pu'ímtíhara, na: táni'av, passára. Xas va: kó·vúra papihní'ttēitcās karu paké·vnī·kkitcās xára xas kun'ávanik. Nu: ta'ífutetí·mitcās páva: nu'á·punmuti páva: Pe'kxaré'yav pakunkupítihanik, va: pakun'ámtihanik, pámitva va: kiníppēntihat pananútā't 'I'n. Víri va: vúra nu: káru va: tapu·kin'ámtihara, pámitva kiníppē·fat: "Ve· ku'ámtihē'c." Hú·t·hē·c pananu'íffuθ va'íffapuhsa'.

All did the same, the way that the Ikkareyavs used to do. And what the Ikkareyavs ate, that was all that they ate. They told them: "Ye must eat this kind." The Ikkareyavs ate salmon, they spooned acorn soup, salmon along with acorn soup. And they ate deer meat. And they claimed that the Ikkareyavs had two meals a day, and they also did only that way. When the whites all came, then they said: "They eat poison, poison food, world-come-to-an-end-food." The middle-aged people were the first to eat the white man food. When they liked it, they liked it. They told each other: "It tastes good." They said: "He never died, I am going to eat it, that bread." But the old men and old women did not eat it till way late. We are the last ones that know how the Ikkareyavs used to do, how they used to eat, the way our mothers told us. And even we do not eat any more what they told us to eat. And what will they who are raised after us do?

²⁸ In the New Year's ceremony there is little mention of deer meat in the ritual, but many observances regarding salmon and acorn soup.

7. Pahút kunkupamáhahanik pehé'raha'

(ORIGIN OF TOBACCO)

Vúra va: Pe'kxaré'yav kuníp-pā'n'nik. Va: vura pappíric kunipcamkíre'n'nik, kó-vúra va: fa:t pappíric, pananuppíric. Kó-vúra va: pappíric kuníppā'nik 'ánnav-he'ec. Vírí va: pakuníppa'n'nik: "Va: Payás'ára kunínakkírít-tihè'ec."

Xas va: pe'hé'raha', yíθa Pe'kxaré'yav 'astí'p 'upíppátci'rihanik sah'ihé'raha'. "Kúna vúra Yás'ára púva 'ihē'rātihe'ca'a, pasah'ihé'raha'." Xas kúkkum yíθ 'upíppátci'rihanik tapas'ihé'raha'. "Yás'ára páy 'u:m vúra va: pay 'uhē'rātihe'ec, pe'hē'rahayē'pca' Yás'ára 'u:m va: pay 'u'uhθa'mhítihe'ec, pamuhé'raha'. Yás'ára mummá'kkam 'u'úh-θā'mhítihe'ec, pamuhé'raha'. Yakún va: 'u:m 'ikpíhanhe'ec. Yás'ára 'u:m 'u'uhθā'mhítihe'ec pamuhé'raha'. Yakún va: Tú'y-cip 'upákkihtihé'ec pamuhé'raha'." Va: kuníppa'n'nik Pe'kxaré'yav. Yakún ká'kkum Tú'y-cip kunpárihici'rihanik, Pe'kxaré'yav.

Vírí va: kumá'i'i pe'hé'raha' kun'úhθā'mhíti', yakún 'u:m kun Pe'kxaré'yav kuníppátci'rihanik, Pe'hé'raha'.

8. Paká:n kuma'á'pun va: mi tá'kunxus va: ká:n panu'úh- θā'mhe'ec

The Ikkareyavs said it. They left the plants, all the plants, our plants. They said the plants will all be medicine. Then they said: "Human will live on them."

Then tobacco, one Ikkareyav threw the downslope tobacco down by the river bank. "But Human is not going to smoke it, that downslope tobacco."

Then again, he threw down another kind, real tobacco. "Human will smoke this, the good tobacco. Human will sow this, his own tobacco. Human will sow it back of his place, his own tobacco. Behold it will be strong. Human will sow his tobacco. Behold he will be feeding his tobacco to Mountains." They said it, the Ikkareyavs. Behold, some of them became mountains, the Ikkareyavs did.

So this is why they sow smoking tobacco, behold the Ikkareyavs threw it down, the smoking tobacco.

(THE KIND OF PLACE CHOSEN FOR
PLANTING TOBACCO UPSLOPE)

Pé'kk'úka'ínk'úram va: yé'p-cé'cip 'u'í'fti. Ticnámnihi'te 'u:m vúra pu'uhθā'mhítiha'p. Máruk 'ipútri:k xas pakunúhθā'mhíti'.

Where logs have been burned the best ones grow. They never sow it in an open place. Upslope under the trees is where they sow it.

Xunyé.pri:k 'ipútri:k takun'úh-hə́'mhà'. Pu'ippahasúrukhàra, 'ipahapí'm vúra, pe'mteaxah 'úk'yvāti', vā:ká'n pakun'úh-hə́'mhiti'. Pírícri:k 'u:m vura pu'uhə́'mhítihap. Pe'kk'uka-'ínk'úram vā:ká'n payé'pe 'u'í-fti, 'a? vār u'í-fti' tíriha pamuppíríc víri vā: pe'hé'raha'.

Where the tanbark oaks are, near the foot of a ridge, where there are dead trees. Not under the trees, but near the trees, where the sunshine hits them, that's the place that they plant it. They don't plant it in a brushy place. Where the log has been burned, there the best ones grow, grow tall, the tobacco has wide leaves.

9. Pakuma'ára:r pehé'raha 'u'úh-
ə́'mhítihaniik

(WHO SOWED)

Vura pukó-vúra pa'ára:r 'uhə́'mhítihap pehé'raha'. Vúra téf'mite 'u:mkun pa'uhə́'mhítihansa'. Payíθə́'akan kuma'íθivə́'n-nā'n vura téf'mite vura 'u:mkun pa'uhə́'mhítihansa'. Pa'ínná:k pa'a'varih'ávansa vā: pa'úhə́'mhítihan pehé'raha'. Vura pe'hé'raha takun'úhə́'mharaha'a:k, vura 'u:m po'kara'é-θi'htihap, mah'í'tnihate vura patuvá'ram, 'avíppux, pu 'akára vura 'á'púnmutihafa. Vura 'u:m kó-vúra yíθə́'ukánva pakun'úhə́'mhina'ti pá'a'r. Páy k'vú káru 'u:m vura yíθə́'uk mu'úhə́'am. Vúra pu'áxxak yítte'a'te 'uhə́'mhítihap. Máruk pamukunpakkuhí'ram, pamukunmáruk, vā:ká'n pakun'úhə́'mhiti pe'hé'raha'. Pamukún'u'p, pamukun'íθiv-ə́'nné'en, vā:ká'n pakun'úhə́'mhiti', vúra 'u:m puyíθə́'uk uhə́'mhítihap peθ'ára:r'íθivə́'nné'en.

Not all the men [of a rancheria] plant tobacco. A few only are planters. From a single rancheria only a few plant. It is the head of a family that is the tobacco planter. When they go out to plant tobacco, they never tell anybody; in the early morning they go without breakfast, nobody knows. All the Indians have different places where they plant. Each person has a different place. They do not plant as two partners together. Upslope, at their own acorn place, upslope of their own places, there is where they plant tobacco. That's their own, that's their land, that's the place they plant, they do not plant in other people's ground.

10. Puyítteakanite hitíha:n 'uh-
ə́'mhítihaphaniik

(THEY DO NOT SOW AT ONE PLACE
ALL THE TIME)

Pú vā:ká'n hitíha:n 'uhə́'mhítihap, há'ri yíθə́'ukánva kun-púhə́'mpùti', yíθə́'ukánva kunpik-yá'tti pa'uhə́'mhí'ram.

They do not sow at the same place all the time, sometimes they sow at a different place, they make a garden elsewhere.

11. Hâ'ri 'umúkî'fk²⁹ar pakun- (SOMETIMES THEY USED TO SOW
 'úhthā'mhitihanîk NEAR THE HOUSES)

Karu hâ'ri mit vúra 'ivî'h-
 k²⁹am kun'úhthā'mhitihāṭ. 'Iv-
 pî'm'mate, 'ikmahátera^m pî-
 mate mit k²⁹ár ù'íftihāṭ. Tapān-
 pay nakicnakic²⁹ ñ'n mit kuntāy-
 vāratthihāṭ, kâri mit kunkô'hat
 pa'îhk²⁹am kun'úhthā'mti'. Mi
 takunpîp: "Xáy k²⁹uxáptcákke
 pe'hé'raha'."

And sometimes they used to
 plant outside the living house.
 Near the living house, near the
 sweathouse too it used to come
 up. But later on the hogs used
 to spoil them, and they then quit
 planting it outside. They used
 to say: "Do not step on the
 tobacco."

12. Kakumni:k va: kâ:n 'uhthā'mhîràmhāñîk

(SOME OF THE PLACES WHERE THEY USED TO SOW)

The locating and mapping of the tobacco plots belongs to the subject of Karuk placenames rather than here. A number of them can still be located, together with something in regard to the former owners. Some of them are identical with acorn gathering places. (See below.)

A specimen of the kind of information still obtainable along this line follows, telling of two plots in the vicinity of Orleans.

The tobacco plot upslope of Grant Hillman's place, across the river from the lower part of Orleans, where the tobacco still comes up annually of its own accord (see pl. 10), was until some 20 years ago sown by and belonged to 'Asô'so'o (Whitey), and Vaki'á'yav, his younger brother, both of Káttiphîràk rancheria (site of Mrs. Nellie Ruben's present home, just upriver from Hillman's). These men were Katiphira'árā'rās.

The plot at the site of Mrs. Phoebe Maddux's house at 'Asaṭu-kin'ávahkam, near Big Rock, on the south side of the river just above the Orleans bridge, and some 150 feet upslope, where tobacco also still comes up, was sown by and belonged to 'Uhrî'v, alias 'Imkîya'^ak (Old Muggins) and Ma'yê'e (Rudnick), his son-in-law, of Tcî'n'nate, the large rancheria at the foot of the hill there. They were Tcinate'árā'rās.

'Ápsu'un, Old Snake, a resident of Ishipishrihak, had his tobacco plot at the big tanbark oak flat called Na'mkîrík, upslope of the deer lick that lies upslope of Ishipishrihak. The garden was among and partly under the acorn trees. Garden and grove belonged to him; other people gathered acorns there, but it was necessary to notify him before doing so. 'Ápsu'un even had a sweathouse at Na'mkîrík, which he used when camping there.

²⁹ Or nakic.

13. Tá'yhánik vura pehé-raha
'iknivnampím'mate pehé-raha-
pifanmáhapu tá'yhánik vura
'arári'k.

OCCURRENCE OF VOLUNTEER
TOBACCO ABOUT THE HOUSES

Ta:y mit vur u'ípfí-θvūthàt
'ikrivramí'k'am, pehé-raha', kuna
vura púva; mit 'íhrú'vtíhapha',
pa'ú mukite vehé-raha', papíffa-
puhsa'.

Much used to be coming up
every place about the houses, the
tobacco did, but they never used
that, the tobacco near the houses,
the volunteer stalks.

14. 'Ikmahatenampím'mate karu
vura 'upí'ftihanik 'ifanmáha-
puhsahanik

VOLUNTEER TOBACCO BY THE
SWEATHOUSES

'Ikmahaterampím'mate há'r
u'í'fti', karu há'r ikmahátra;m
'ávahkam. Paká;n tu'íffaha;k
pím'mate va; 'u;m vura kun-
?á'teitchiti', kunxuti yé'pea', θú-
kink'unic puxx'ítc pamússa'n,
va; 'u;m ká;n 'ikxaramkúníc
páyu"x, 'ikmahaterampím'mate,
va; 'u;m vura kuníctū'kti'.

Sometimes it grows by the
sweathouse and sometimes on top
of the sweathouse. When it grows
around there, they like it, they
think they are good ones, its
leaves are very green there on the
black dirt, by the sweathouse.

15. 'Ahtú'y k'aru vur upí'fti-
hanik papíffapu'

(VOLUNTEER TOBACCO ON THE
RUBBISH PILE)

'Ahtú'y³⁰ mit k'aru vura ta:y
'u'í'ftihať. Va; ká;n pa'ámta;p
karu kuníyvé'cri'hvuti'. Vura
'u;m puyávhafa, puva; 'ihé'ra-
ti-hap takuniptáy'va, 'áhu pmū-
kun?ákkō'tti'. Puxútihap kiri
va; nuhé'er, kun?á'ytí', pu'á'pún-
mutihap vura hó'yva pa'úhic
'u'aramsí'prívti'.

Much grew also on the rubbish
piles. They throw the ashes
there, too. It is dirty; they do
not smoke it; they spoil it, they
hit it with a stick. They did not
want to smoke it; they were
afraid of it, they did not know
where the seeds came from.

16. 'Axviθinníhak karu vura
'u'í'ftihanik há'ri

(TOBACCO SOMETIMES IN THE
GRAVEYARDS ALSO)

'Axviθinníhak tápa;n há'r u'í'f-
ti'.³¹ Nu; vúra puva;kinxúti-

It even grows in the graveyard
sometimes, too. We do not want

³⁰ The 'ahtú'y, rubbish pile, was usually just downslope, riverward
of the living house, a large constituent of it was ashes. It was also
the family excrementory.

³¹ For association of the tobacco plant with graves compare:
"Tobacco plant grew from grave of old woman who had stolen

hara kir u'if 'axviθinnihak 'ihé-
raha'. Nu: púva nanúyá'ha-
ha, ³² pa'axviθinnihak 'u'iffa-
ha'ak. 'Áhùpmú'k takunitví-
tcip ³³ pa va: ká:n tu'iffaha'ak.
Va: kuníppē'nti ké'mic, ké'mi-
ca'ihé'raha', puyahare'hé'raha'.
Tákunpi'p ké'mic pa'axviθinní-
hak 'u'í'ftiha'ak pe'hé'raha'. Va:
vura 'u:m pu'ihé'ratihap. Si:t
'ín kú: kunsánmō'tti pa'úhic
kunxú'ti'. 'U:mkun vura pu'ax-
viθinnihak vúra'yvútihap. Pax-
viθinih'ú'mukite takun'ú.maha'ak
va: tápa:n kari takunpá'tvar
sáruk 'ick'é'c.

17. Há'ri vura máru kunikyá'tti-
hanik papíffapu'

(VOLUNTEER TOBACCO SOMETIMES
PICKED UPSLOPE)

Paxuntápan 'u'íffiktiha:k na-
níhk'ūs'mit, va: ká:n há'r ihé'ra
mit 'ústū'ktihāt, pahó'yva tó'm-
máha'ak, mit 'usá'nmō'ttihat pa-
mukrívra'am. Mit 'usuváxrā'h-
tíhāt.

Pehe'rahapíffapu pe'krivram-
p'm 'u'í'ftiha'ak, va: 'u:m vura
pu'ikyá'ttihap.

When my deceased mother used
to pick up acorns, sometimes she
would pick some tobacco, any
place she would see it, she used
to bring it home. She used to
dry it.

The volunteer tobacco growing
about the rancheria they do not
pick.

18. Paká:n mi takun'úhōā'mhiti-
hí'ak, va: ká:n 'upíftánmā'hti
kari.

(VOLUNTEER TOBACCO STILL COMES
UP AT FORMER PLANTING PLOTS)

Payém vura va: ká:n kar
u'í'fti', pataxaravé'tta ká:n kun-
'úhōā'mhitiha'nik, xá:t káru vura
kuyrakitaharahárinay vé'ttak mit
kunkó'hat paká:n kun'úhōā'mhi-
ti'.

It nowadays still grows up
there at the former planting plots,
even though it has been 30 years
since they quit planting it there.

Há-ák's blood," Russell, Frank, the Pima Indians, Twenty-sixth
Ann. Rept. Bur. Amer. Ethn., Washington, 1908, p. 248. "It is be-
lieved that an enemy's death may be caused by giving him tobacco
from plants growing on a grave." Goddard, Life and Culture of the
Hupa, Univ. of Cal. Pubs. on Arch. and Ethn., vol. 1, 1903, p. 37.

³² Or Púva yá'haha, that is not right.

³³ Or takun'ákk'u'.

Páva: ká:n tu'ínváha'ak, pámitva 'ihēraha'uhθamhirañhānik, va: karu vura kumatē'cite kite upí'tfi k'á:n, xá:t va: ká:n 'ú'í.nvā'. Pa'úhic 'ata vura pu'ínk'útihařa. 'Ata vúra 'iθivθa-nēnsúruk 'ukrítuv, kuθ³⁴ papu-'ínkútihařa. 'Uppí'fti k'á:n kúkkum vúra pataxxára vē'ttak paká:n kun'úhθā'mhitihāñik.

And when it burns over at the former planting plots, it just grows up all the more again too, even though it burns over. It must be the seeds do not burn. I guess they are under the ground, and that is why they do not burn. It comes up again itself there where they used to plant.

³⁴ Or kumá'íi.

V. Pahút pakupa'úhə́m̃hahitihańik, karu pakunkupe'ctúkkahiti-
hanik pehé'raha'

(HOW THEY USED TO SOW AND HARVEST TOBACCO)

1. Pa'ók 'iəivə́aně́n'a'tcip vakusrahíəvuý

(THE KARUK CALENDAR)

The Karuk hárińay, or year, had 13 moons. Va: 'iəahárinay 'itráhyar karu kuyrákkū'sra', in one year there are 13 moons. Ten moons, beginning with the moon in which the sun starts to come back, December, have numerical names, although descriptive names tend to replace or to be coupled with several of these. Sometimes both numerical and descriptive name is mentioned in referring to double-named months. Thus 'Itáhārāhāń, Karuk Va('irá)kkū'sra'; 'Itáhārāhāń, 'Irákkū'srà'; 'Itaharahánkū'sra', Karuk Va('irá)kkū'srà'; or 'Itaharahánkū'srà', 'Irákkū'srà', for designating August. The remaining 3 moons, September, October, and November, have no numerical names and are said to begin the year, preceding the sequence of the 10 numbered moons. September is named from the downriver new year ceremonies at Katimin and Orleans. October is unique in having an unanalyzable name. November is the acorn-gathering moon. Possibly the cumbersomeness of forming numerical names beyond 10 accounts for the failure to number all 13 moons, a task which the language apparently starts but would be unable to practically finish. *'Itráhyar karu Yíəə́hə́hań, eleventh moon, would for example be so awkward that it would never be applied.

Nanuhárinay tu'ū'm, our [new] year has arrived, and similar expressions, are used of the starting of the new year ceremonies. Ideas of refixing the world for another year permeate these ceremonies. Mourning restrictions of various kinds practiced during the old year are discontinued and world and year are restarted. The new year of the upriver Karuk starts a moon earlier than that of the downriver Karuk, as a result of the Clear Creek new year ceremony starting 10 days before the disappearance of the August moon, and the Katimin and Orleans new year ceremonies, which are simultaneous with each other, start 10 days before the disappearance of the September moon. The Karuk year begins therefore in each of the two divisions of the tribe at a point in a lunation, whereas the Karuk month starts with the sighting of the new moon.

Therefore both the downriver Karuk and our Gregorian calendar start with nonnumerically named moons and have numerically named ones at the end. And the -hañ suffix of Karuk numerals to form moon names is as anomalous as the -bris of our Latin Septembris, etc.

The downriver Karuk moon names follow. To change these to the upriver Karuk nomenclature, the 2 terms given in the list for September are to be applied to August, and September is to have its descriptive term changed to Yú'm Va('irá)kkū'srà', mg. somewhat downriver (new year ceremony) moon (to distinguish from *Yúruk Vákkū'srà', which would mean the Requa to Weitspec section moon).

The Karuk are still somewhat bewildered in their attempts to couple their lunar months with the artificial months of the Gregorian calendar. Most of their month names now have standard English equivalences, but occasionally they hesitate. There is also a tendency to replace most of the month names by the English names when talking Karuk while the most obviously descriptive ones, such as Karuk Vákkū'srà', are retained. Before the spring salmon ceremony of Amekyaram was discontinued, Mrs. Nelson informed the Indians for several years by her Whiteman calendar the dates of March 1st and April 1st, which were substituted for the appearances of the new moons of 'Itrō'ppahañ and 'Ikrívkiha'ⁿ, respectively.

1. (a) 'Ō'k Va('irá)kkū'srà', mg. here moon (of the 'irahiv, new year ceremony), so called because the Katimin and Orleans new year ceremonies began 10 days before this moon disappears, and lasted 15 or 20 days. (b) Nanu('irá)kkū'srà', mg. our moon (of the 'irahiv, new year ceremony). "September."

2. (a) Ná'ssē'ep, no mg. (b) Ná'sé'pk'ū'srà', adding -kū'srà', moon. "October."

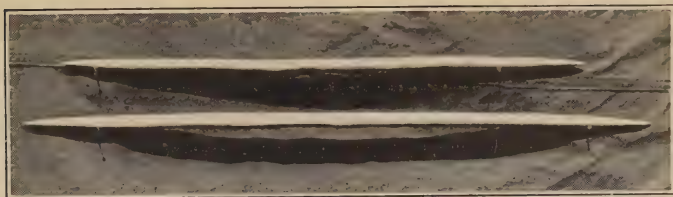
3. (a) Pakuhákkū'srà', mg. acorn-gathering moon. They stayed out formerly about a month gathering acorns. (b) Pá'kkuhiṽ, acorn-gathering time, is sometimes used synonymous with the name of the moon. "November."

4. (a) Yíθā'hañ, mg. first moon. (b) Yíθa'hánkū'srà', adding -kū'srà', moon. (c) Kusrahké'^{em}, mg. bad moon, called because of its stormy weather. (d) Kusrahké'mkū'sra', adding -kū'srà', moon. "December." This is the month in which the sun enters for 5 days inside the "kusrîv." In this month men run about at night when the moon is not shining, bathe, pronounce Kitaxríhař formulas, and thus obtain luck and strength.

5. (a) 'Áxxakhañ, mg. second moon. (b) 'Axakhánkū'srà', adding -kū'srà', moon. "January."

6. (a) Kuyrá'khañ, mg. third moon. (b) Kuyrakhánkū'srà', adding -kū'sra', moon. Also loosely identified with "January."

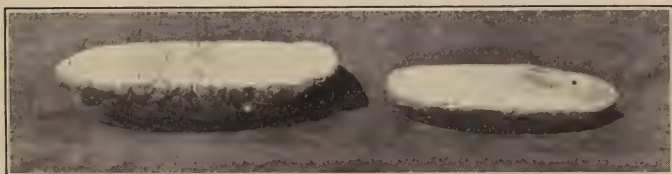
7. (a) Pi'θváhañ, mg. fourth moon. (b) Pi'θvahánkū'srà', adding -kū'sra', moon. Tcanimansupá'hákkā'^{am}, Chinaman big day, for-



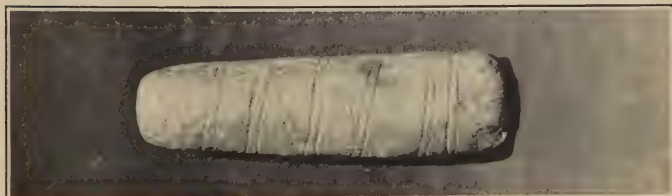
a. Digging sticks



b. Woven bag in which picked tobacco is carried home



c. Disk seats



d. Stem-tobacco pestle



BUNDLE OF PICKED TOBACCO LEAVES TIED IN DOUGLAS FIR TWIGS AND THEN IN BRACKEN LEAVES. PREPARATORY TO CARRYING HOME

merly ccelebrated by some of the Karuk at Orleans and other Chinese contact places, falls in this moon. "February."

8. (a) 'Itrō'ppāhān, mg. fifth moon. (b) 'Itrō'pahānkū'sra', adding -kū'sra'. "March."

9. (a) 'Ikrivkiha'^an, mg. sixth moon. (b) 'Ikrivkihá'nkū'srà', adding -kū'sra', moon. (c) 'Ame'kyā'rāmkū'srà', mg. Amekyaram moon, so called because the spring salmon ceremony of Amekyaram begins at the new moon of this month. (d) 'Iuravahivk^yū'srà', mg. moon of the 'irūrāvāhiv, spring salmon ceremony. "April."

10. (a) Xakinivkiha'^an, mg. seventh moon. (b) Xakinivkihá'nkū'srà', adding -kū'srà', moon. "May."

11. (a) Kuyrakinivkiha'^an, mg. eighth moon. (b) Kuyrakinivkihá'nkū'srà', adding -kū'srà', moon. "June."

12. (a) 'Itrō'paticā'mnihān, mg. ninth moon. (b) 'Itrō'paticā'mnihá'nkū'srà', adding -kū'srà', moon. (c) 'Ahvarākkū'srà', mg. moon of the 'áhavārahiv, special name of the jump dance held at Amekyaram starting at new moon of this month and lasting 10 days. "July."

13. (a) 'Itāhārāhān, mg. tenth moon. (b) 'Itaharahānkū'srà', adding -kū'srà', moon. (c) Karuk Va('irā)kkū'srà', mg. upriver moon (of the 'irahiv, new year ceremony), so called because the Clear Creek new year ceremony begins 10 days before this moon disappears, and lasts either 15 or 20 days. (d) 'Irākkū'srà', mg. new year ceremony moon, used when it is understood which one is designated.

2. Pakumákū'sra pakun'úhōā'm- (SEASONAL INFORMATION AS TO
hiti karu pakumákū'sra pa- SOWING AND HARVESTING)
kun'ictū'kti'

Xáttikrūpmā pakun'úhōā'm-
hiti pe'hé'raha', 'Itrō'ppahan pa-
kun'úōra'mhiti', kunxuti kiri va;
mū'k 'u'á'sha paxatikrupmapāθri',
kiri tce'te 'u'ú'nnūprav kunxuti'.
Vura va; ká'ān 'uvarāri'hva taθu-
víkk^yak, pa'úhió, 'axmay ik vúra
tapurafátta'^ak, hínupa takun'úh-
ōā'mhè'^en.¹ Papinictunvé'ttas
tu'ifc'ip, va; kári pakun'úhōā'm-
hiti'. Va; kari pakun'úhōā'mhiti
pe'kmahátcra'm taha;k pafata-
vé'na'^an, 'ikriripan'ikmahátc-
ra'^am.

It is in the springtime that they sow the tobacco, it is in March when they sow it; they want the spring showers to wet it, they want it to come up quick. They are hanging there on the rack, the seeds, then all at once they get no more; it is that they have planted them. When the little weeds are coming up is when they plant it. They plant it when the fatavennan is in the sweathouse, in the Amekyaram sweathouse.

¹ Or takun'úhōā'mhahe'^en.

Patakun^ʔúh^θā^hma^ʔak, vúra
'u:m tcé'tc 'u'i'fti', 'itahasúppa;
va: kari vura tu'ikk^ʔürüpräv.

Pámitva passárip nústū^hktiha^ʔ,
'Ikrivkiha^hn patcim usířē^hcaha^hk
pakkú'sra', mit nummá^htihat
pe^hé^hraha' tu'if, va: kari mit
panumá^htihat^ʔ, passárip nús-
tū^hktiha^ʔak.

'Ievit k^ʔō^h ta'á^ʔ 'Ahvarákkū'sra
to'sí^hntihatc.

Va: ká^hn vura hó^hyva Karuk
Vákkū'sra papicé^htc kuníctū^hkti
pehē^hrahássa^ʔan, kunikfi^hsúro^hti',
'áffivk^ʔam kun^ʔarávū^hkti'. Kun-
xúti xay 'uváxra pamússa^ʔan. Pa-
kári kari θúkkinkū^hníc pamúss^ʔan,
va: kari pakunietu^hkti', va: 'u:m
'ikpíhanhe^hc pehē^hraha'. Pakáruk
Vákkū'sra va: kari vura tó^hθríha'
karu va: kári tayé^hpca pamup-
pířic.

Xas takunpikrú^hnti', kunpimu-
sánkō^htti', xas va: kú^hku:m
ik vura takunpíctuk. Pavúra
hú^htva kō^h kari yé^hpcaha^hk pa-
mússa^ʔan, vura va: kuníctukán-
kō^htti'.

Xas takunpikrú^hnti xā^ht ik
'ukké^hcitcasaha pehē^hrahássa^hn
'íppanka^hm, va: 'u:m payé^hpca
'íppankam 'u:m paxvá^hhahas
pehē^hrahássa^ʔan. Xas 'ō^hk Vak-
kū'sra va: kári k^ʔukku:m takun-
píctuk. Karixas vura patakun-
kō^hha' pavura tó^hmtúpíř, tó^hm-
vaý, 'ō^hk Vákkū'sra va: kári
takunkō^hha'.

Xas pínmar xas takuníkyav
pa'úhič. Kari vura 'akkā^hy vú-
rava tó^hkyá^h, há^hri vura pukó-
vura 'ictúkfi^hp^htiha^ʔ, tapúfa^ht kari

When they sow it, it comes up
quickly; in 10 days it grows,
pricks up.

When we used to gather hazel
sticks, at the end of April, we
saw the tobacco already growing;
that was the time we saw it, when
we were picking hazel sticks.

It is halfway grown at the end
of July.

Sometime about August they
first pick the tobacco leaves, they
pick them downward,² they start
in at the base of the plant. They
are afraid the leaves will get dry.
When it is green yet, they pick it,
so the tobacco will be strong. By
August it is already blooming and
it is already well leaved out.

Then they wait again; they
keep looking at it, then they pick
it again. As long as the leaves
are good yet, they keep going to
pick it.

Then they wait again until the
tobacco leaves on top get bigger,
those are the good ones; the to-
bacco leaves on top are pitchy.
Then in September they pick it
again. That is when they finish,
when it is all ripe, yellow; in
September they finish.

Then after the new year cere-
mony they gather the seeds.
That is when anybody picks it,
sometimes they [the owners] do

² I. e., they pull them off from the stem in downward direction as they pick them.

payé'pca'. Payé'pca kó'vúra
takunikyá'ffip.

Xas Na'ssé'p 'icá'ppí'ttite va;
kari vura hitíha'n 'upáθrī'hti'.
Va; kari mupíccí'p takunpikya-
rúffip pehé'raha', pa'uhíppi k'áru
vura, káru vura pa'úhié.

3. Pahút kunkupa'úhθā'mhiti'

Pehé'raha takun'úhθā'mha'k,
va; ká'n takunsán'ma pa'uhic-
íppa'. Va; vura ti'kmúk kun-
lákā'ti', pa'uhicíppa'. Kárixas
kunkitnusutnússuti',^{2a} patakun-
lúhθā'mha'k, takunmútpi'θva
pa'amtápnihíe.

4. 'Ihē'raha'úhθā'mha'

Pe'hē'raha pakun'úhθā'mhiti
víri va; kunvé'naí'pkyō'ti pa'úhié,
takunpīp: "Hú'kka hín'upā 'i'm,
'ō'k 'Iθivθanē'n'ā'teip Ve'kxaré-
yav. 'I'm va; pay mihē'raha
'úhθā'mhārāhānik. Víri na'fín
nu'á'pūnmūti'." 'Viri páy nanu-
'ávahkam 'i'ífrúppānē'c pe'íffa-
ha'k, 'i'm vé'ppā'n'nik. 'Yās
'ára va; pāy 'u'úhθā'mhārātī-
hē'c, ta'fín ná'ā'pūnmāhā'k,"³

5. Pahút pakunkupē'vrarakku- rihmaθahiti pa'úhié

Patakunipmútpi'θvamaraha'k
pa'úhié, xas piric⁴ takun'áppiv,
xas va; 'ávahkam takuniθyúruθ-
θun pappíric, va; 'u'm pa'úhié
yúxsúruk 'uvrārākkūrihe'c.

not pick it all off, there are no
more good ones then. The good
ones they pick all off.

Then when the October moon
first starts in, it always rains.
Before that they are through
with the tobacco, the stems, too,
and the seeds, too.

(SOWING)

When they sow the tobacco,
they carry the seed stalks to the
place. They carry them in their
hands, the seed stalks. Then they
break them open, when they sow,
they scatter them over the ashy
place.

(TOBACCO SOWING FORMULA)

When they plant tobacco they
talk to the seed, saying: "Where
art thou, Ixareyav of the Middle
of the World. Thou wast wont
to sow thy tobacco. I know about
thee. 'Growing mayst thou grow
to the sky,' thou saidest it.
'Human will sow with these
words, if he knows about me.'"

(HARROWING THE TOBACCO SEED IN)

After they scatter the seeds,
then they hunt a bush, then they
drag the bush around over it, so
that the seeds will go in under the
ground. Or they merely sweep

^{2a} For further detail on breaking the covering off the seed capsules when sowing, see p. 60.

³ Imk'anvan used this formula recently when planting string beans. "Growing mayst thou grow to the sky,' thou saidest it." They grew so high that Imk'anvan could hardly reach to the top.

⁴ Any kind of bush is used, the first loose one they see.

Karu há·ri 'ávahkam takuntát-tuycur kite píriemũ^uk. 'Á·pun takuntatuytáttuy pa'ípa ká·n kun'úhōā·mhāt. Xé·tēitenihīc, 'amtápnihīc, pamitva ká·n 'íkk^yú kun'áhko[']t.

on top of it with brush. They sweep over where they have sown. It is soft ground, it is ashes, where they burned the logs.

6. Pahú·t kunkupavitríppahiti'

(WEEDING)

Xas va· vura kunpimusánkōtti tcé·myátcva'. Kunvítrī·pti payíθ kumáppiric, xay vo'ífcār. Vúra pu'íkkáyxā·y·tíhàp, kunvítrī·pti vúra kite.

They go and see it often. They thin out the other weeds, lest they grow up with it. They do not hoe it, they just weed it out.

Va· 'u·m ká·n púttā·y 'íftíhara papinictunvé^{etc}, paká·n pé·kk^yú kun'áhkō·t·tíhānik. Va· vura kite pakatássiþ,⁵ xá·t karu vura hú·tva kō· kun'áhkū^u, va· vura 'u'ífti pakatássiþ.

The little weeds do not come up much where they have burned. Only bracken comes up. I do not care how much they burn it off, the bracken is growing there.

7. Pahú·t 'ukupa'íffahiti'

(HOW IT GROWS)

Há·ri puyáv kupayíffāhitihá·. Pakunic 'iváxra pe·hē·raha'íppa', kari tákunpī·p: "Pu·yé·pcahe·cara pe·hē·raha', sárip k'vūnic tu'ífxa·nahsī·pnīhātc."⁶ Pakupaták·kā·msā tu'íffaha'^ak, va· pakun·xúti yé·pca', tcé·myā·tc 'úti·khī·nā·tī'.⁷ Xas kunipítti': "Va· pe·hē·raha yé·pcahe'^c. Kunic 'aptíkk^yārāh'è^c, tá·yhé·c pamús·sa'an. Va· pe·hē·raha yé·pcahe'^c," kunipítti', patákūnmā·hā·k kupatákkā·msa'.

Sometimes it does not grow good. When the tobacco plant is kind of dry looking, they say: "It is not going to be good, it is going to be coming up slender like hazel sticks." It is when they have big [large diametered] stalks, that they think that they are good ones [good plants], that they will soon be branchy. Then they say: "They will be good tobacco plants. They will be branchy, they will have many leaves. They will be good tobacco plants," they say when they see the fat stalks.

⁵ The kind of fern used for wiping off eels.

⁶ An old expression.

⁷ They like to see the tobacco growing branchy, for it indicates that it will have many leaves. But when gathering hazel sticks for basketry they do not want the hazel to be branchy: Passárip 'u·m va· pataptí·kk^yārāsha'^ak, tapúvè·ctū·ktihāp, the hazel sticks, when they get branchy, they no longer pick.

8. Pahút 'ín kunpí'kk'áratí há'ri (TOBACCO SOMETIMES KILLED BY
'aθí'kmú^uk THE COLD)

Há'ri vā́ takunpî'p: "'Aθik
í'ín takunpí'kk'ar nanihé.raha',
tupímxánkúrihva'." Tupímx'ar,
tupímx'ankúrihva pananihé-
raha', 'aθikí'ín takunpí'kk'ar,
'u'm vura vā́ tapupí'frúprava'a,
tu'í vúra.

Sometimes they say: "The cold
killed my tobacco, it is wilted
down." It is touched by the
frost or cold, it is burned to the
ground, the cold killed it. It will
never come up again, it just dies
down.

9. Pahút kunkupé'ctúkkahiti
pamússa'ⁿ

(PICKING THE LEAVES)

'Áfi vari papícei'p 'u'í'fti pap-
píric tírihca', Kunímmyū'sti vura
pakári kunictúkke'^{ec}.⁸ Pató-m-
tup 'afiv'ávahkam pappíric, xas
pícei'p vā́ kári takunictúk.
Takunímm'ū'sti vúra. Karuk
vā́kkū'srā vā́ kári papícei'c
kunictū'kti'. 'Afiv'ávahkam vā́
kunictū'kti' papirictírihca', pe'hē-
rahāssa'ⁿ. 'Afiv'ávahkam taku-
nictúksúru'^u, takunikíθúnni'h-
vā'. 'Íppan 'u'm vura pu'áf-
fictiha'p. Po'kké'citchasha'^ak xas
i kunictúkke'^{ec}.

The broad leaves come out first
near the base [of the stalk].
They watch it as to when they
are going to pick the leaves off.
When the leaves get ripe above
the base of the stem, then they
pick for the first time. They
watch it. It is about August
when they pick it the first time.
From above the base they pick
the broad leaves, the tobacco
leaves. From the base of the
stalk they pick them off. They
never touch the top. When they
[the leaves of the top] are bigger
then they will pick them.

Xas kunikrú'nti xá't i k'ú'kku'm
ké'citas pappíric. Xasik'ú'kku'm
kunictúkke'^{ec}, pe'hē'rahāssa'ⁿ.
Vura há'ri vúrava pato'kké'c-
tasha pamússa'ⁿ, 'a' kunictúk-
kurā'ti'. Xas kú'kku'm 'Ó'k Vā-
kū'srā', patcimupaθríhē'cāhā'^ak,
patcimupic'yavpí'críhē'cāhā'^ak,
vā́ kári kó'vúra takuníkyav, pa-
úhic k'áru vúra. Kuynakyā'n-
nite vura kunpíctū'kti', há'ri vura
'axakyā'nite kunpíctū'kti'. Pa-
tupáθrí'kk'āhā'^ak vā́ kari tapu-
'amayā'ha'a, tapu'ikpí'hanha'a.

Then they wait until the leaves
come out big again. Then they
will pick them again, the tobacco
leaves. They pick the leaves
from time to time as they get big,
they pick them, proceeding up-
ward. Then again in September,
when it is going to rain, when the
fall of the year is going to come,
then they pick [lit. fix] it all, and
the seeds too. Three times it is
they pick it, or sometimes they
pick it twice. When it rains on
it, it does not taste good any

⁸ The old expression for going to pick tobacco is, e. g.: 'Ihé'rah íp
ustúkkarat, he has gone to pick tobacco.

'Ōk Vákkū'sra tó'síntihac va:kari kunxúti kiri nupíkyar kóvúra.

more, it is not strong. By the end of September they try to get through with everything.

10. Pahút pakunkupeyx'ó'rari-
vahiti pehērahasanictúkkapu'

(WRAPPING UP PICKED LEAVES)

Patcimi kunkíccape'caha:k pehērahássa'an, katássi:p⁹ takun-
'áppiṽ, 'ápun va: takuniyé'cī'h-
va', xas 'ávahkam takunpanáp-
ku'u, pakatassip'ávahkam, pehē-
rahássa'an, kúyrā'kkān há'ri, 'a'
takunpanápsi:p pássa'an. Yá
vúra takunkupapanáprā'mnihvā'.
Xas katássi:p 'ávahkam takunī-
x'ó'rāṽ. Karixas takunkíc-
cap, 'ánmú^uk, vura fá^ut vúra-
mú'k takunkícap. Yá vúra ta-
kuníkyav. Kunxúti xay 'uvá-
xra'. 'U'ixútēxū'teti pakun'afic-
cēnnāti patuvaxráha^ak. Kari-
xas 0uxrí'vak¹⁰ takunthā'nnām'ni,
há'ri 'axakícap. 'Axakícap kite
vur uyá'hiti pa0úxri'¹¹v.

When they are going to tie the tobacco leaves up, they hunt some Bracken. They spread it on the ground. Then they stack the tobacco leaves on top of it, on top of the Bracken, in may be 3 piles; they stack them high, they stack them up in there good. Then they wrap Bracken around them outside. Then they tie it up, with twine, or with anything they tie it up. They fix it good. They do not want it to get dry. It gets broken up when handled if it gets dry. Then they put it in the network sack,¹⁰ sometimes two bundles.¹¹ Two bundles is about all that a network sack will hold.

Há'ri táhpūs 'ávahkam takun-
kiccapparāṽ, katasip'ávahkam,
kunxúti xay 'úmpu'tc. 0uxrí'va
kuníck'úruhti, há'ri kuní'0vùti'.¹²
Xas 0uxrí'va kícap takun'úru-
rā'mnihvā'. Payvé'm¹³ 'u'm

Sometimes they tie Douglas Fir needles outside, outside the Bracken [leaves], they are afraid it might get wilted.¹² They carry it (the net bag of tobacco) in their hands or on their back. They

⁹ Bracken, *Pteris aquilina* L. var. *lanuginosa* (Bory) Hook. They spread Bracken leaves on the ground, stack tobacco leaves on them side by side, then wrap the stacks with Bracken leaves, then tie the bundle by wrapping iris twine or other tying material about it. Such a bundle is sometimes 6 inches high and as long and wide as the leaves make it.

¹⁰ For illustration of 0uxrí'¹¹v, network sack, see Pl. 11, b.

¹¹ The term for bundle is kícap. 'Ithakícap pehērahássa'an, one bundle of tobacco leaves.

¹² For bundle of tobacco tied with both Bracken and Douglas Fir, see Pl. 12. The dimensions of this bundle are 14'' long, 6½'' wide, 4½'' high.

¹³ Or payváhe:m.

vúra θuxrivpú·vicak takunmáh-
yà·nnàti¹⁴ pakícçap̃.

put the bundle(s) in the network
sack. Nowadays they put the
bundle(s) in a gunny sack.

11. Pahút pa'uhíppi kunkupe·c-
túkkahiti'

(PICKING THE STEMS)

Pukaru vura va: kite 'ikyá·tiha
pamússa'an, vura pa'uhíppi k'áru
vura kunikyá·tti há·ri, patuvax-
ráha·k pa'uhíppi'.

The leaves are not all that they
pick, the tobacco stems, too, they
pick sometimes, when the stems
are already dry. They cut them
[the stems] off a little up from the
ground [some 6 inches up], with a
flint knife. They were using an
iron knife in my time. They cut
them into short pieces. And they
tie the tobacco stems into bun-
dles, with twine, or with anything.
They dry them, they dry them in
the living house. They tend to
it all in the fall, to the stalks too
they tend, called the 'uhíppi'.
They dry them anywheres above
the yó·ram, the tobacco stems,
they pile them there above.

'Á·vännihite vura patakunik-
paksúru^u yuhírimmú^uk. Va:
'u:m kári mit vura símsi·m taku-
níhru·vtihať pámitva na: nimm'á-
hať. 'Ipcúnkinatcas vura taku-
nikpákpak. Xas kunkícçapvuti
pa'uhíppi k'áru vúra, 'á·nmú^uk,
fá·t vúra va: mú·k takunpícçap̃.
Takunsuváxra', 'í·nná·k takun-
suváxra'. Takuníkyav kó·vúra
patapicyavpí·criha'^ak pamu'íppa
káru vura takuníkyav, víri va:
pa'uhíppi'. Va: hō·y vura va:
takunsuváxra yó·ram 'a' pa'u-
híppi', 'a' takun'aká·tá·kú^u.

12. Pahút pa'úhic kunkupe·c-
túkkahiti'

(PICKING THE SEEDS)

Xas patu'úhicha'^ak, vura pu-
'ipcinvárihvútihať pa'úhic paku-
nikyá·vic. 'Ipánsúnnukite taku-
nikpáksúru^u. Kari 'asxayá·te
vura pakunikyá·tti', kun'á·pùn-
mùti 'í·nná·k xas ik 'uvaxráhe'^e.
Puxxár ikrú·ntihať, kunxuti xáy
'úhrup pa'úhiç. 'Íppanvari paku-
nikpaksúró·ti', va: vura kite
kuníppē·nti 'úhiç, pehē·raha'úhiç,
há·ri vura va: kuníppē·nti pehē-
raha'uhicíkyav.¹⁵

And when it goes to seed, they
do not forget to "fix" some seed.
They cut them off pretty near the
top. They pick them still green,
they know they will dry in the
living house. They do not wait
too long, they are afraid the seeds
will fall. The cut-off tops they
just call seeds, tobacco seeds, or
they call them "tobacco seeds that
they are fixing."

¹⁴ Or takunmáhyan.

¹⁵ See p. 58.

Táffirāpumū'k takunkíccap va; u'm pa'úhič, pu'á·pun 'ivraric-rihē·càrà. Tc'f'mítemahite¹⁶ takunkíccap, va; vura kunkupasuvaxráhahe'^{ec}.

Xas takunípcā·nsíp pa'úhič, 'f'nnā'k xas takunsuváxra', yó·ram takunvárārī·hvà', yó·ram, há·ri k'aru vura 'áxxaki;tc pakíccap, karu há·ri vura kumattē·cité. Taθuvíkk'ak takuntákkarari, saruk u'ipanhū·nnihva', puxx'íte 'uváxrā·ti va; ká·n pa'úhič, 'um-yé·hiti k'aru. Kunippítti va; 'u:m 'ikpíhanhe'^{ec}, pehé·raha', pa'ahi-rámti:m 'iθé·cyav tutákkarari-vaha'^{ak}, vura u:m 'ikpíhanhe; c pehé·raha pakun'úhθā·mhà'^{ak}. Sárúk 'u'uhichū·nnihva pakunsuváxrā·hti'.

Takunvupaksúru; pamu'íppañ, pehe·raha'ipaha'íppañ, pakun-xá·yhe; c pa'úhič. Tc'mítemahite vúra patakunkíccap, táffirāpùhàk. 'f'nnā'k yó·ram kunvárārī·hvūti', 'iθé·cyā; vúra va; ká·n 'uvarārī·hvà'.

Va; ká·n vúra takunvárārī·hvà. Patcimikunúhθā·mhè·cà·hà'^{ak}, kárixas vura takunpáffíc, xás takunipcarúnnī·hvà'. Va; vúra ká·n 'utá·yhiti'. Kárixas vura takunpáffíc patcimikunúh-θā·mhè·càhà'^{ak}.

12. Pahūt pa'ararakā·nnimitcas kunkupítti há·ri kunípcí·tvuti pehé·raha'

Há·ri vura pakkā·nnimitcās pa'ara;r va; ká·n takunpictúk-ta'^{an}, pa'úppārās takunkó·ha'^{ak}. Pa'uhíppi k'áru takuníkyav, há·ri,

They wrap them [the stems with seeds on them] up in a buckskin so the seeds will not drop off. In small bunches they tie them up, they always dry it that way.

Then they take the seeds home, they dry them in the house, they hang them up in the yó·ram, sometimes a couple of bundles, sometimes more. They hang them on the rack, top down, the seeds get awfully dry there, and sooty too. They say it will be strong, that tobacco, when it hangs by the fireplace all winter, that the tobacco will be strong when they plant it. The seed is turned downward when they are drying it.

They cut off the tops, the tobacco plant tops, when they are going to save the seed. They tie them up in buckskin in small bundles, with Indian string. They hang it up in the living house, in the yó·ram. It hangs there all winter.

They hang them there. When they are ready to sow it, then they touch it, then they take them down. They are kept there. When they are about to plant they take it down.

(POOR PEOPLE STEALING TOBACCO)

Sometimes the poor people pick it over again, when the owners have finished with it. They "fix" the stems, too, sometimes, the poor

¹⁶ Lit. a little at a time.

pakkánnimitcas pa'ára'ar. 'Úrí-
hã'nsa', kúnic takunsí'tva'. Tá-
kunxus: "Xáy 'u'á'sha', tíf vúra
na₂ kánsí'tvì'." Va₂ vura karu
há'ri kunsí'tvùtì', takun'ěttcur
tatnakararímva₂k, fá't vúra va ta-
kun'ěttcur patakunmáha'a₂k, fá't
vúra va kum ahavick'á'n'va.

people do. They are lazy ones,
they just like to steal it. They
think: "It might get wet, I might
as well steal it." And sometimes,
too, they steal; they take off of
a trap, take anything if they see
it, any kind of game animal.

VI. Pahút kunkupé·kyá·hiti
pehé·raha patakunpíctū·kma-
raha'^{ak}

(HOW THEY CURE TOBACCO AFTER
PICKING IT)

1. Pahút pakunkupasuvaxráha-
hiti pehé·rahássa'^{an}

(CURING TOBACCO LEAVES)

Patá·kuní·pmaha'^{ak}, 'íkma-
há·tə·m vura takuní·θva'^a.
Ká·n xas takunsuvá·xra ma'tí·m'-
mitc.

When they reach home, they
pack them into the sweathouse
on their backs. Then they dry
them there in the ma'tí·m'-mitc.

Takunpí·puř. Xas takunsu-
vá·xra'. 'Í·vhá·rak takunθí·pí·θ-
va'. Pa'í·vhartí·riha'^{ak}, kuyrá·k
'u'áhō·hiti takunθí·pí·θva', karu
pa'í·vharteū·yyítcha'^{ak}, 'á·xxa
kí·tə vúr 'u'áhō·hiti'.

They untie them. Then they
dry them. They spread them on
a board. If the board is broad,
they spread it in three rows, but
if the board is narrow, in two
rows.

Karu há·ri pattá·yha'^{ak}, 'ín-
ná·k vura takunpá·var 'imvaram-
tí·ri, tá·nní·pra·v. 'Imvára·vak su'
takunθí·pí·θva', ta·y vúr u'áhō·
hiti 'imvára·vak sù'.

And sometimes when there are
lots [of the leaves], they get from
the living house a wide openwork
plate basket, a tá·nní·pra·v. They
spread them on the plate, many
rows on the plate [in concentric
circles].²

Pa'í·vhar pakunsu·vaxra·h-
kí·riti', 'íkma·há·tə·m kunsará·v-
rá·θvù·ti', 'í·kk'am vur utá·yhiti
pa'í·vhar. Va· 'u·m puká·n
pusuvá·xrahtihap pamukuní·é-
ní·θvá·rak.¹

The boards that they dry them
on they pack into the sweat-
house, there are always some
boards outside. They do not
dry them on their sleeping boards.

Há·ri vura pu'í·vharak suvá·x-
rá·hti·hap, há·ri vura 'imvára·vak
karu vura pusuvára·hti·hap. 'Asa-
pataprí·hak vúra kunsuvá·xrá·hti',
patcí·mmítcha'^{ak}.

Sometimes they do not dry it
on any board or openwork plate
basket. They dry it on the rock
pavement [of the sweathouse], if
there is little [of it].

Kuynaksú·ppā·hite vura pakun-
suvá·xrá·hti'. Tamé·kuvá·xra'.
Va· vura ká·n kuní·phí·kkí·riti',

It is three days that they are
drying them. Then they get
dry. They are sweating them-

¹ Or pamukuní·θvā·nkí·rak.

² 'Ikrapu·pí·n'nap, cakes of black oat pinole, are spread in con-
centric circles on a basket in the same way.

vaꞤ kumá'i'i patteꞤte 'uváxrā'h-hti'.

Karixas takuníxuk. Há-ri táffirapuhak pakúníxū-ktì', há-ri múrukkañ. Xé'tteíꞤ, pe'hé'raha', patuvaxnaháyā'tcha'a'k, xé'tteíꞤ. Takuníxuk munúk'anammahat-teak, há-ri táffirapuhak. Patak-unpíkyā'a'r, takunpí:p: "Íkxúkkapu', 'ihē'rahé'kxúkkapu'," takunpí:p: "Tá'k 'ihē'rahé'kxúkkapu'." Pu'íkpurkunic 'íkyā'tihap, ká'k-kum kunic tinhyā'tteas. VaꞤ 'uꞤm 'úmnā'ptì' pu'ínk'útiha'a' 'uhrá'mmak sù' pémp'úrkúnic-ha'a'k.

2. Pahút 'íkmaháteraꞤm kun-kupe'kyá'hitì pappíric, kuna vura 'ínná'k 'íkrívrā'mak xas po'ttá'yhitì'

'ÍkmaháteraꞤm vura pakuni-kyá'tti'v. 'Ínná'k 'uꞤm vúra pu'íkyā'ttiha'p, kunxuti': "Xáy'ávak³ 'úkyí'mnā'mni pe'hé'raha'."

Ma'tí'mite 'uꞤm vura hitíhaꞤn pakunsuváxrā'hti'. VaꞤ 'uꞤm káꞤn vura pu'ífyé'fyúkkutiha'p ma'tí'mite pa'ára'a'r. Yó'ram 'uꞤm ké'terí'k, púvaꞤ káꞤn suváxra'htiha'p, vaꞤ káꞤn 'uꞤm kunifyúkkuti'.

Húntáhite papu'íkmaháteraꞤmtá'yhitiha'p pamukun'ihé'raha'. Vúra vaꞤ pamukun'íkyā'hānk vura puffát 'íkmaháteraꞤm 'ávaha thé'ra. 'ÍkmaháteraꞤm kunikyá'tti pamukun'ihé'raha', kuna vura 'ínná'k utá'yhitì'.

selves in there [twice a day], that's why it gets dry quick.

Then they rub it between their hands. It is either onto a buckskin that they rub it or onto a closed-work plate basket. It is soft, the tobacco is, when it is thoroughly dry, it is soft. They rub it between their hands onto a little closed-work plate basket, or onto a buckskin. When they finish [crumbling it] they call it "Crumbled stuff, crumbled tobacco." They say: "Give me some crumbled tobacco." They do not make it fine (lit. like fine meal), some pieces are like flat flakes. It fuses, it does not burn in the pipe, if it is too fine.

(TOBACCO LEAVES ARE CURED IN THE SWEATHOUSE BUT STORED IN THE LIVING HOUSE)

It is in the sweathouse that they work it [the tobacco]. They do not work it in the living house; they think: "It might fall in the food."

The ma'tí'm'mite is where they always dry it. The people do not go around there so much, around the ma'tí'm'mite. The yó'ram is a bigger place, but they do not dry it there, they go around there.

It is funny that they do not keep their tobacco in the sweat-house. It is their old custom that they do not put any food in the sweathouse. They work their tobacco in the sweathouse, but they keep it in the living house.

³ One may also say 'ávaha'k.

3. Pahút Pihnéffite póktā·kva-
ranik 'ikmahátera_m kar
ikrívra'am

(COYOTE SET SWEATHOUSE AND
LIVING HOUSE APART)

Pakuntcú·phina·tihanik 'ikma-
hátera_m hűt 'ata Yás'ára pa-
kunkupittihe'ec, hűt 'ata pakun-
kupa'ára rahitihe'ec, xas Pihné-
fite 'uppîp: "Asiktáva_n 'u_m
vúra pu'ikmahátera_m 'ikré·vi-
cafa.⁴ 'Asiktáva_n 'u_m vura
'imxaθakké·mkáruhe'ec. 'Ávans
'usúm·xā·ktihe'ec. Pa'asiktáva_n
'u_m vura pu'avkam 'áho·tihe-
cara pémpā·k, viθxá·ttaf. 'U_m
vura hitíha_n 'iffuθ kite u'áhō-
tihe·càrà 'asiktáva'an. Va_n vúra
'ù_m 'ukupittihe'ec. Karu 'u_m
vúra vo·kupittihe'ec 'Asiktáva_n
'uví·ktihe'ec. Táy 'ásθit 'ukyá·t-
tihe'ec, pamuvíkk'ārāhāmù'k.
'U'iccùmtihè'ec karu pa'ápka's.
'Ávansa 'u_m vúra kite 'ukupit-
tihe'ec po·parierí·hvūtihe'ec. Ya-
kún 'Asiktáva_n 'u_m kuníkv'ān-
tihe'ec, 'Ávansa 'í'n." Va_n ku-
má'i'i pe·kyá·kkām 'u'ē·hanik
Pa'asiktáva'an Pihnéffite. Viri
'u_m vura 'í·nnā·kite 'ukré·vic
'Asiktáva'an.

Pihnéffite 'u_m va_n 'úpān'ník:
"Fá·t kumá'i'i 'u_m 'Asiktáva_n
'u'ūrihtihè'ec? 'U_m tày kunik-
vāraratihe'ec 'Asiktáva_n. 'U_m
fúrax 'u'ō·ráhitihe'ec. Karu há·ri
'ū·ttih o'ō·ráhitihe'ec. 'Ícpúk
k'áru vúra 'u'ōrahitihe'ec.
'Axí·te k'áru vur u'ōnnā·tihe'ec
'í·nnā·k."

When they were talking in the
sweathouse how Human was go-
ing to do, how he was going to
live, then Coyote said: "Woman
is not to stay in the sweathouse.
Woman is going to smell strong
too. Man will be out of luck [if
he smells a woman]. Woman
will not walk ahead on the trail,
she has a vulva-smell. A woman
will walk only behind. She will
do thus. And Woman will do it,
will make baskets. She will make
a lot of trash, with her basketry
materials. She will be scraping
[with mussel-shell scraper] iris,
too. Man is doing it, making
twine. Man will be buying
Woman." That is what Coyote
gave Woman so hard a job for.
Woman will therefore stay only
in the living house.

Coyote said: "What is woman
going to be lazy for? They are
going to pay lots for Woman.
She will be worth woodpecker
scarlet. And sometimes she will
be worth a flint blade. Money
too she will be worth. She will
be raising children in the living
house."

⁴ Cp. Yuruk information that women used to live in the sweathouse,
Kroeber, Handbook of the Indians of California, Bull. 78, Bur. Amer.
Ethn., p. 74.

4. Pahút pa'uhíppi kunkupé'k- (POUNDING UP THE TOBACCO STEMS)
tcúrahiti'

Karixas, pakunihróvicaha:k pa'uhíppi', 'ikrivkírakt^{4a} akunvupakpákiir. Va: vura táya:n vura pakunvupakpakíritti', karu va: vura pakunikteunkíritti pe'krivkírak. Karu hári 'ássak a'. Tc'मिते vúra patakunsánsip pa'uhíppi', patakunsánsi pa'uhíppi', takuni-tárànkūti pe'krivkírak, 'áppap kun'axaytcákkicrihti pa'uhíppi', karu 'áppap yuhírimmū kunvupákpā'kti'. Tupitcasám-mahite pakunvupaksúrō'ti', túp-pitcas pakunvupaksúrō'ti'.

Páva: takunipvupákpā'kmara-ha:k 'ikrivkírak, xas 'á'k 'ahím-pak takun'ē'θripa'^a, xas 'uhipi-ávakam va: takuniyúruθun⁶ patakuntáskūnti', va: kunkupasuvaxráhahiti'. Pa'a:h kun'ē'θti 'ávakam. Pa'áhupkam pakun'axaytcákkicrihti'. Púyava: paté'mfir pa'uhíppi', pavupakpákkapu', kárixas 'á'k takuníp-θā'nkiri, pá'a'^{ah}.⁵

Kárix^{as} patakuníkteur, va: vura ká:n pe'krivkírak takunik-teúniir, 'iknavaná'anammahate pakunikteúrarati'. Va: vur óθ-vū'ytī 'uhipihikteúrar^{5a} pa'as. 'Iváxra pa'uhíppi', pusakrí'vháfa. 'Icyánnihite vura takuníkyav, patakuníkteúraha'^{ak}. Púyava: paté'cyánnihitcha'^{ak}, xas takuníxuk. Xas tí'kmú'k takun-píktu'y'rar, xas takunkíccap táf-

Then when they want to use the stems, they cut them up on a disk seat.^{4a} Lots of times what they cut them up on and pound them up on is a disk seat. Sometimes they do it on a rock. They pick up a little bunch of the stems, they hold it down on the disk seat; they hold one end of the stems, and cut the other end off with a flint knife. They cut off a little at a time; they cut it off into little pieces.

When they finish cutting it up this way, they take a burning coal from the fire, then above the tobacco stems they move it all around, as they stoop down over it. They pack the fire on top of them. They hold it by the wood end [by the side that is not burning]. Then it gets hot, the tobacco stems, that have been cut up. Then they put the coal back in the fireplace.⁵

Then they pound it up, they pound it up on that same disk seat, with a little pestle. It is called tobacco stem pestle,^{5a} that rock. The stems are dry, they are not hard. They make it fine when they pound it. Then when it is fine they rub it between their hands. They brush it together with their hands, then they tie it up in a piece of

^{4a} For illustration of 'ikrivkiir, disk seats, see Pl. 11, c.

⁵ Cp. description of the same method used for drying flaked leaf tobacco preparatory to putting it into the pipesack. (See p. 180).

^{5a} For illustration of 'uhipihikteúrar, stem tobacco pestle, see Pl. 11, d.

firāpūhmũ^uk. Va_u vura kite mũ_u kunkíceapti'. Xas takunpíceun'va. Va_u vura kite kuníp-pěnti 'uhíppi'. Há_uri va_u 'ihě-raha kuníycānti', xās va_u kunihě-rati'.

Pa'uhíppi vúra kite pakuníkteūnti'. Va_u 'u_um vúra pu'ikteūnti_uha pappíric. Va_u vura kite pakunkupítti kuníxūkti pappíric tí_ukmũ^uk.⁶

5. Pé_ukrívkiř

Pa'avansas 'u_umkun vura nik 'ikrívkiř kunikrívkiřitti_uhvānik, 'ahup'ikrívkiřhanik vúra, 'ahup vúrahanik pamukun'ikrívkiř. Há_uri k_uaru vura pa'avansāxī't-títcās va_u ká_un takunipk_u'ú_untākíe. Pamukun'āffūpmũ_uk siri_uk_u'ūnicās ta pe_ukrívkiř. Va_u ká_un to_upkú_untā_ukíe pamukrívkiřak patuhě_urāha_uk pa'avansa'. Vur o_uxúti': "Na_u vúra 'a_uvári," pate_ukrívkiřak 'up_ukú_untākí_ucriha^ak, patupihě_urāhā^ak. 'Asiktáva_un puva_u kú_untā_ukū_utihārā pa'avansa mukrívkiř.

Pamukun'ikrív_urā_um_umāk⁷ va_u ká_un 'u_um pe_ukrívkiř 'utā_uyhīti', yō_uram 'i_unnā^ak. Há_uri vura 'i_um takun'ě_uθrūpū_uk pe_ukrívkiř va_u ká_un 'i_um takunkú_untak.⁸ Há_uri va_u ká_un 'ikrívkiřak 'a_u 'avansa 'axí_utc to_ustā_uksíp. Karu há_uri va_u takunikteú_unkir pa'uhíppi 'ikrívkiřak.

Pe_ukrívkiř 'u_um vúra pu'ih_urú_uv_utíhap 'ikmahátera_u'm, va_u vura kuníhru_uv_uti papatú_umkiř, va_u vura kunikrívkiřitti pamukun'ikma-

buckskin. That is all they tie it up it in. Then they put it away. They just call it tobacco stems. Sometimes they mix it up with tobacco, to smoke.

The stems are all they pound. They never pound the leaves. All that they do is to crumple the leaves between their hands.

(THE DISK SEATS)

The men used to sit on disk seats, on wooden disk seats; their disk seats were of wood. Sometimes the boys sat on them, too. With their skins^{6a} the disk seats get to look shiny. A man sits on his disk seat when he takes a smoke. He thinks: "I am all it," when he sits up on the disk seat, when he takes a smoke. A woman does not sit on the man's disk seat.

It is the living house where there are lots of disk seats, in the yō_uram of the living house. sometimes they pack them outdoors, they sit on them outside. Sometimes a man [sits] on a disk seat and holds a child. And sometimes they pound up tobacco stems on the seats.

They never use disk seats in the sweathouse; what they use is pillows, what they use to sit on is their sweathouse pillows.

⁶ See p. 93.

^{6a} I. e., with their bare human skins, not referring to any skins worn.

⁷ Or Pe_ukrív_urā_um_umāk.

⁸ Or takunikrívkiř.

haterampatúmkiř. Xá:s vura hití-ha:n takunikrírihič, karixas va:ká:n takunikrívkiř. Há:ri k'aru vura va:ká:n vura takunikrívkiř pakunkupapatumkírahiti'. Karu há:ri 'íric vura patakunikrí'eri', kunteivípi'čva 'ikmahátera:m 'í-ričák. Va:k vura karixas 'a? kunikrí'erihti patakunihé'r. Va:k vura kite kúnkúpitti pakun'úrurim'-va, 'ikmahátera:m su?. Há:ri va:k kuníppēnti papatúmkiř 'ikmahateram'ikrívkiř. Va:k kuníppēnti 'ikmahaterampatúmkiř karu 'ikmahateram'ikrívkiř.

Kuna vura 'á:pūnìte pakun-žárārahiti pa'asiktávā:nsā', purafā:t vúra 'ikrivkírìttihař, taprá-ra vura kite kunikrivkírìtìhānik pa'asiktávā:nsā'. Va:k vura kárixas 'a?vári kunirukú'ntā:kù'u, pa'asiktávā:nsā', pasipnúkka:m kunvíkthiha'ak. Há:ri karu vura vura 'a? kunihyári, patcim up-čiččē:cāhā'ak.

6. Pa'uhipihiktcúřar

Há:ri pakunxútiha:k kirítta'ey, 'ikrávārāmū:k takunikteuř. Va:k kumá'i'i paká:kkum túppiteas pe'krávar. Páy k'ó:sāmìtčās pe'krávar ká:kkum. 'Uhipih'iktcúřar va:k pó'čvū:yi', 'iknamana-tunvé'ec. 'Ikrivkířak 'a? takun-čivtak pa'uhíppi'. Xas yuhírimmū:k takunikpákpa'. Xas 'ikteuraramū:k takunikteuř. Va:k 'u:m vúra xú:n pu'ikrávaratihap pe'kteuraramū'k, 'uké'mmicahē:c paxún, 'ū:xhē'ec. Va:k vura kite kumá'i'i kunšrū:vti pa'uhíppi kuniktcúřarati'. 'Imxačakké'em, pa'ás, pa'uhíppi takuniktcúra-

Most of the time they tip them over on one side to sit on. And sometimes they sit down on them just as they use them for pillows. And sometimes it is the floor that they sit on; they sit around in the sweathouse on the floor. That is the only time they sit up whenever they smoke. The way they do is to lie around, when they are in the sweathouse. Sometimes they call the pillow the sweathouse's seat. They call it the sweat-house's pillow and the sweat-house's seat.

But the women just sit low; they do not use any kind of seat. The tule petate was all that they used to sit on. The only time the women sit on a high place is when they are weaving a big storage basket. Sometimes they even stand up when they are finishing it.

(THE TOBACCO STEM PESTLES)

Sometimes when they want [to make] lots, they pound them with a pestle. That's what they have some small pestles for. Some pestles are only this size [gesture at length of finger]. 'Uhipih'iktcúřar those little pestles are called. They put the tobacco stems on a disk seat. Then they cut them up with a flint knife. Then with a little pestle they pound them. They never pound acorns with that pestle, it would poison the acorns, it would taste bad. That's all they use it for, to pound tobacco

raha'ek, xára vura 'ó·mxā·tēi'. stems with. It smells strong, that rock does, when they pound the tobacco stems [with it], it smells strong for a long time. They keep it up in the yó·ram.

An old tobacco stem pestle obtained from Yas,^{8a} which formerly belonged to his father, is of smooth textured gray stone, 7 inches long, 1 $\frac{1}{16}$ inches diameter at butt, 1 $\frac{1}{8}$ inches diameter at top. The top is slightly concave. There is a decoration consisting of two parallel incised grooves $\frac{3}{16}$ -inch apart spiraling downward in anticlockwise direction, circling about the pestle 7 times. A single incised line starts at the top and spirals down irregularly in the space between the double lines, ending after it circles the pestle twice.

Yas stated that a pestle with such decoration is never used by women. It is called 'ihē·raha'·uhipih'ikteú·far, or 'ihē·raha'·uhipih'ik·navaná·anammahatē.

Of the design Yas said: 'Uvuxiθk'urihvapaθravurúkkunihvahiti',⁹ it is incised spiraling downward. From 'uvuxiθk'úrihvā', it is incised, e. g., as some big money dentalia are. Or more carelessly, leaving out the idea of spiraling: 'Usásippāθūkvā pe·kteú·far, 'utáxxitepā·θahiti', the pestle has a line going around it, it is incised around. Also 'uθimyā·kkūrihvā', lines it is filed in; 'uθimyó·nnī·hvā', it is filed in running downward.

Yas volunteered of the pestle: 'Ikkxariyā·hiv ve·kteú·rarahanik, it is a [tobacco stem] pounder of the time of the Ikkxareyavs.

7. Pahút Pihné·ffite po·kyā·n'nik, (HOW COYOTE ORDAINED THAT A
pa'ávansa 'u·m pu'ikrá·mtihē· MAN SHALL NOT POUND WITH
cārā 'ikrávārāmū^uk AN ACORN PESTLE)

Pihné·ffite múpā·ppuhanik: It was Coyote's saying: "It is
"Asiktáva·n 'u·m pó·krā·mti· woman who is going to pound
hē'ec." Kuntcú·phina·tihanik 'ik- [with a pestle]. They were talk-
mahátera'am hūt 'ata Payás'ára ing over in the sweathouse what
kunkupítthiē'ec, fá·t 'ata pakun- Humans are going to do, what
?ámtihē'ec. Kó·vúra panu'á·mti they are going to use as food.
kó·vúra Pe·kxaré·yav va· muku- Everything that we eat, all of it
nipā·pūhānik, Yás'ára va· páy the Ikkxareyavs said Human will
kun'á·mtiē'ec. Xas kunipítthi- eat. Then they were saying:
hanik: "Kuníkrā·mtiē·c paxxū·n "They will be pounding up acorns,

^{8a} For illustration of this pestle see Pl. 11, d.

⁹ Or 'utaxitek'urihvapaθravurúkkunihvahiti'. Ct. 'upvapiró·ppí·θ·vuti' pa'íppa', 'a' upvo·rurā·nnāti', he (a goatsucker) spirals up the tree.

Yá'sí'ára paxxú:n kuníkrā'mtì-
hè'c." Xas yíθθ 'uppî'p: "Hú't
'ukuphê:c xá'tik 'ávans
ó'krā.mi'?" Xas Pihnē'fite 'up-
pî'p: "Pú'hā'ra, 'ávansa 'u:m vura
vá'ram 'uhyássùrō'vic 'iθvá'y-
k'am. Vá'ram 'uhyássùrō'vic. Va:
'u:m paxxí'tc 'ukyá'ratihē'c.
Huk ó'ypā'ymē'c? Xáy 'upí'k-
k'úna'a. Xá'tik 'asiktáva:n 'u:m
vúr úkrā'mtì'. 'Asiktáva:n 'u:m
puhú:n vúra kupáppí'kk'únà'hè-
cà'ra. 'Ávansa 'u:m vur 'u'áppim-
tihe:c papáttāsārā'hà', 'u'ákkùn-
vūtihe'c, 'u'ahavick'ā'nvūtihe'c
karu vura 'á'm'ma. 'A's va'á-
vaha yítte'c 'uky'áttihe'c pát-
tāsārā'hà'?"

Humans will be pounding up
acorns." Then one said: "Why
can not a man be doing it, be
pounding?" Then Coyote said:
"No; a man will have something
long sticking off in front. It
will be sticking off long. He will
make a child with that. Where is
he going to turn it to [to get it
out of the way]? He might hit it.
Let it be a woman that will pound.
A woman in no way can hit her-
self. A man will be looking
around for something to eat along
with acorns; he will be hunting;
he will be fishing for salmon, too.
He will be getting together river
food to eat along with the acorn
soup."

VII. Pakumémus : pehērahás-
sa'an pakó: 'ikpíhan karu vúra

(COLOR AND STRENGTH OF LEAF
TOBACCO)

1. Pahút umússahiti pehērahás-
sa'an

(COLOR OF LEAF TOBACCO)

Pakaríxi·thā^{'ak} va: kári paku-
níc·tū·ktì'. Pamusaním·vay va:
káru vura há·ri kuníc·túksā·ntì'.
Pe·hērahaxítsa^{'an} va: kíte kúníc
pakunxúti kirih.

When the leaves are green yet
they pick them. Its yellowing
leaves also they sometimes pick
with the others. But the green
tobacco leaves are those they
want.

Pe·hē·raha patakunsuváxra-
há^{'ak}, kuníc tappíhàhsà'. Xá:s
kuníc vura 'íksáramkuníc kuníc
kumappífi. Pamússa:n 'u:m
vura pírick^{'unic}, su' sá·nnak
'á·nkúníc 'usasíppí·θvā' va: 'u:m
kuníc vátavkuñíc. Va: vúr
ukupe·vaxráhàhiti'. Va: kári
tasaním·vāyk^{'ūñíc} paxára to·tá·y-
hítihā^{'ak}. Há·ri vura xár utá·y-
hítì', há·ri kuyrakhárinay 'utá·y-
hítì', patta:y takunikyā·há^{'ak}.

When they dry the tobacco it
gets stiff as it were. Then it is
pretty near dark green color.
The leaf is green, inside the leaf
stringlike it runs along, that is
lighter colored [than the leaf].¹
It dries that way. The longer
they keep it the yellower it gets.
Sometimes they keep it a long
time, sometimes three years they
keep it, if they make lots.

2. Pakó: 'ikpíhan pehē·raha'

(HOW TOBACCO IS STRONG)

Pe·kpíhanhá^{'ak}, pehē·raha ta-
kunpîp: "'Ákkať,² 'ákkat pux-
x^{'ite} pehē·raha'." "'Ikpíhan,
'ákkat," va: mit vura kíte 'áxxa-
kí·te patcú·pha kuníhrū·vtihàť,
pámitva kunihē·ratihàť. Púmit
'ipítihaphat 'ú'ux. Púmit 'ipít-
tihaphat 'ú'ákkatti'. Kúna vura
paffá·ť 'amakkém takunpakát-
káttahá^{'ak}, pakúníc xún puva-
yávaha^{'ak}, takunpîp: "'Ū'ux,
'u'ákkatti'."

When tobacco is strong they
say: "It is strong-tasting, the to-
bacco is very strong-tasting." "It
is strong, it has a bad taste,"
were the only two words they
said. They never used to say
'ú'ux. But when they taste any-
thing unsavory, like acorn soup
that is not [leached] good yet,
they say: "'Ū'ux 'u'ákkatti'."

¹ Referring to the veins being lighter colored than the body of the leaf.

² 'Ákkať is also used of strong coffee, etc. It is the stem of the verb 'ákkat, to taste intr. used as an interjection.

Hã-ri va₂ kunipítti': "Pehē-rah e-kpíhanha'^ak 'iθimk'ak'ihē-
raha'^a, mah'itnihate'ĩmtcáxxa-
haha' 'úmkū'kkūti', mah'itni-
hate'ĩmtcáxxahaha 'úmkū'kkūti
pehē-raha'úhθa'^am."

Pehē-rahasantírihcaha'^ak, pa-
kari θúkkinkūnicasha'^ak, viri
kunipítti': "Va₂ yé'pca', 'ipútri:k
ve'hē-raha', va₂ yé'pca', santi-
rihca'."

Sometimes they say when to-
bacco is strong: "It is morning
sun slope tobacco, the morning
sun has shined on it, the morning
sun has shined on that tobacco
garden."

When they are broad tobacco
leaves, when they are green ones,
then they say: "They are good
ones, it is shady place tobacco,
they are good ones, they are broad
leaves."

VIII. Pahút pakunkupa'íecun- vahiti pehé'raha'

(HOW THEY STORE TOBACCO)

1. Pahút ukupatá'yahiti 'ínná'ak

(HOW IT IS KEPT IN THE LIVING
HOUSE)

Kárixas 'ínná'k takunmáhyān
'uhsípnū'kkām.¹ Yó'ram 'à? ta-
kuntákkarāi. Va: 'u:m su?
'uváxrā'htihè'ec. Pamuθxúppar
'utarupramtcákkierihva vastā-
rānmū'k. Va: 'u:m pússū?
'íkré'mya 'ú:mmútihàrà, sákriv
'utárùprāvāhiti'. Há'ri táffirāpū
'āvahkam takun'í'xō'rariv, sip-
nuk'āvahkam, va: 'u:m vúra
su? 'uváxrā'htihè'ec, va: 'u:m
púpasxáypé'cca'a su?.

Vúra ník 'uváxrā'hti', kuna vura
puv^waxnaháyā'tchitihàrà, puváx-
rā'htihàrà pūxx'wite. 'Uváxrā'hti
vúra ník patakunmáhyā'n su?,
'íffuθ patakunpím'm^wus. Yané'k-
va tupásxā'ypà'. Vúra pu'á'yti-
hap puxutihap 'uvaxnahinnúve'ec.
Va: kumá'í'i pakuníctū'ktì pākā-
rìxì'thà'ak, va: 'um vura puvax-
nāhinnū'tihàrà. Kunipítti pakú-
nic 'axvāhahiti 'āvahkam va:
kumá'í'i pavura hitiha:n kunic
'ásxa'ay. Va: vúra kítc kun'áy'ti
xáy 'úpasxa'ay. Va: kumá'í'i
kuní'x'ō'rarimti va:s pasípnū'k.

Pu'ásxay'íkyā'ttìhàp pehé'ra-
ha', pá'ù:m kùn kunkupítti pa'ap-
xantinnihite'āvansas, 'a's kun-
'í-vúrukti pamukun'ihé'raha'.

Vura pe'θā'n 'ihé'raha takun-
máhyā'n naravaha'ak fá't vúra'va,

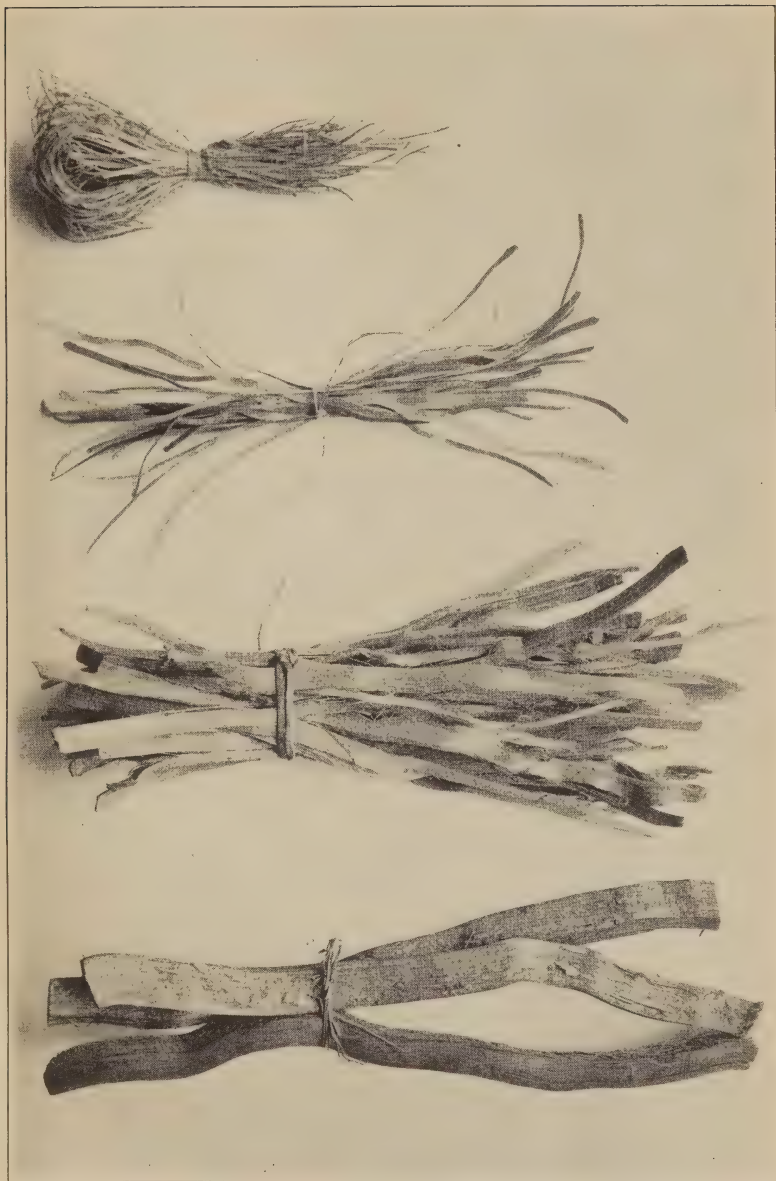
Then they put it into a tobacco
storage basket in the living house.
They hang it [the basket] above
the yó'ram. It will be drying in
there [in the basket]. Its cover is
laced down with buckskin thongs.
So the air will not get to it, it
must be laced down tightly. They
put a buckskin over it, over the
basket, so it will be dry inside, so
it will not be damp inside.

It gets dry, but it does not get
too dry, it does not get very dry.
It is dry when they put it in [in
the storage basket]; when they
look at it again it is damp. They
are never afraid it will get too dry.
That is what they pick it [the
leaves] while still green for, so it
never will get too dry. They say
that because it is pitchy outside
is why it is always dampish. The
only thing they are afraid of is
that it will get too damp. That
is why they cover the basket with
a deerskin.

They never dampen tobacco as
the white men do, who put water
on their tobacco.

If they put tobacco in anything
once, they do not use it for any-

¹ For description of the tobacco storage baskets see pp. 103-126;
for description of the upriver hat storage basket see pp. 127-131.

*d**c**b**a*

ROOTS OF JEFFERY PINE FOR BASKETRY

a, first splitting; *b*, second splitting; *c*, third splitting; *d*, strands prepared ready for weaving.

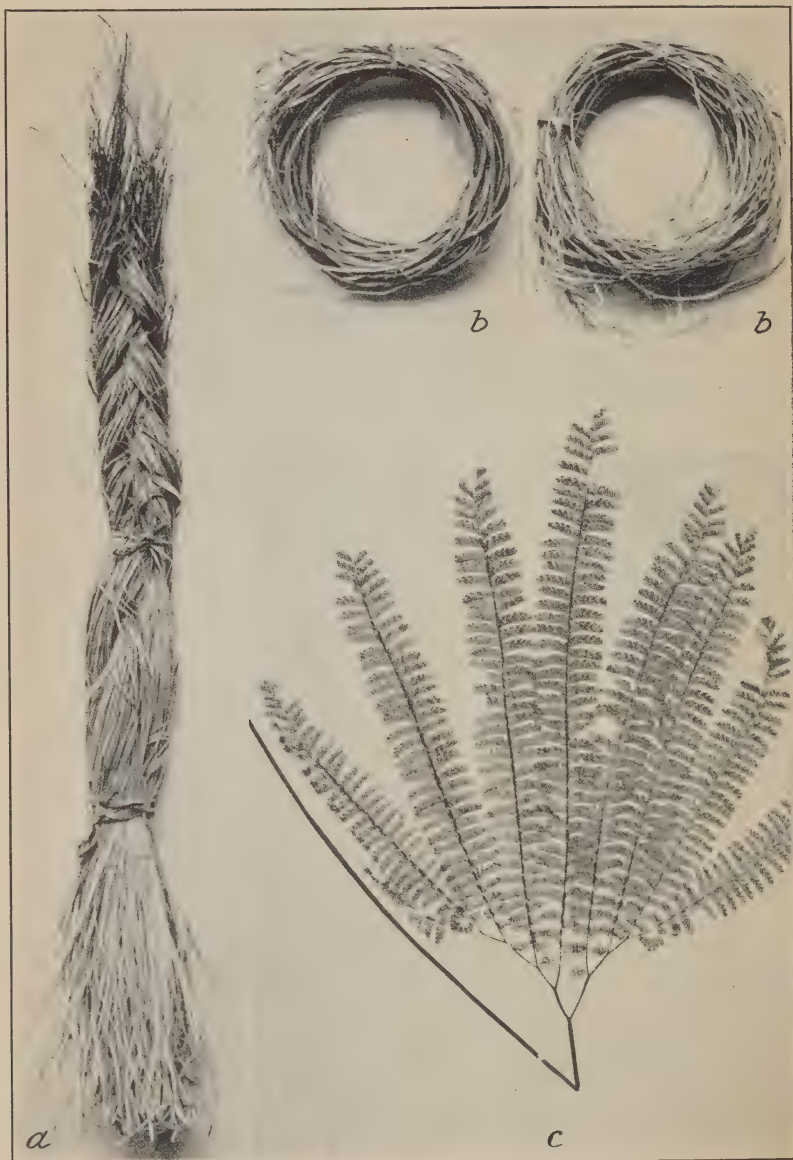


CALIFORNIA HAZEL STICKS FOR BASKETRY

a, The ordinary hazel sticks; *b*, hazel stick tips salvaged from finished baskets, used for weaving small baskets.



BEAR LILY PLANT



a, Braid of Bear Lily leaves, prepared for sale or storage; *b*, coils of Bear Lily strands prepared for weaving overlay; *c*, maidenhair leaf

vura puffá't káru vura kumá'i'i thing any more. The thing
pihrú-vtíhap. 'Imxaθakké'm. stinks.

Patakun'íccunva kó-vúra yíθ- They put it away all in differ-
θukánva pa'uhíppi karu yíθθuk, ent places, the leaves in one place,
karu pehé'raha yíθθuk, karu and the seeds in another place.
pa'úhic yíθθuk.

2. Pa'uhsípnú'u'k

(THE TOBACCO BASKET)

Most people do not know that the principal material that builds a Karuk basket is lumber. It is the shreds of the roots of the Jeffrey Pine (*Pinus ponderosa* Dougl. var. *jeffreyi* Vasey) that weave the basket, holding the foundation sticks together, faced in places with more delicate strands, white, black, or red, to produce the decoration. The process is a simple 2-strand twining, varied occasionally with 3-strand twining where strength is needed. The name of the pine-root strands is sárum. (See Pl. 13.)

The foundation consists usually of carefully chosen shoots of the California hazel (*Corylus rostrata* Ait. var. *californica*), gathered the second year after burning the brush at the place where it grows.² The hazel sticks are called sárip. (See Pl. 14.)

The white overlay which the Indians call "white" is done with strands prepared from the leaves of the Bear Lily (*Xerophyllum tenax* [Pursh] Nutt), called panyúfar. (See Pls. 15; 16 a, b.)

The black overlay is the prepared stalks of the Maidenhair fern (*Adiantum pedatum* L.), called 'iknitápkíř. (See Pls. 16, c; 17.)

The red overlay, which is not used in the tobacco basket the making of which is here described, is the filament of the stem of the Chain Fern (*Woodwardia radicans* Sm.), which has been dyed by wetting it with spittle that has been reddened by chewing the bark of White Alder (*Alnus rhombifolia* Nutt.).

Pe'hé'rahasípnú'k va vura They make a tobacco basket
kunkupavíkk'ahiti pasipnú'kkiθ like they do a money basket.
kunkupavíkk'ahiti'. Pasipnú'k- In the money basket are kept
kíθak 'u'm 'axrúh 'u'ururá'm- money purses and woodpecker
níhvá', 'imθáttap karu vur rolls, all kinds of their best things.
'u'ururá'mníhvá', pavúra kó. They put big patterns on the
kúma'u'p pamukun'upíccí'pèà'. money basket. Sometimes they
Va' 'u'm 'ikxurik'ákka'm kuni- cover a money basket with a
kyá'tti pasipnú'kkiθ. Há'ri vura small pack basket.
'atikinvá'anammahatc 'uθxúp-
parahiti pasipnú'kkiθ.

² See pp. 63-64.

Kúna 'u:m pehērahasípnu:k
vura 'u:m pu'ikxurik'áka:m
'ikyá'ttíhāp, kunxúriphiti vúra
kite karu kunkuteitevássihiti'³.
Kunxúriphiti sárum xákka:n karu
panyúrar, karu há'r ikritápkir,
há'ri "yumá-ré'kritápkir."⁴ 'U-
xúriphahiti vúra kite, pehēraha-
sípnu'^uk, kar 'ukuteitevássihahiti'
Va: vúra kite kunkupé'kxúrik'a-
hiti pehērasípnu'^uk. Vúra na:
puvanámma 'ihērahasípnu:k 'ik-
xurik'áka'm.

But they do not put big pat-
terns on the tobacco basket.
They just vertical bar it and
diagonal bar it. It is patterned
with pine roots together with
Bear Lily, or with Maidenhair
stems, with "dead people's Maid-
enhair stems." A tobacco basket
has vertical bar Bear Lily pattern,
or a diagonal bar one. That is
the way they make a tobacco
basket. I never saw a fancy-
patterned tobacco basket.

A. Pahút yi00úva 'u0vúyttí'hva pamuevitáva pasípnu'^uk

(NAMES OF THE DIFFERENT PARTS OF THE BASKET)

Sipnuk'íppañ, the top of the basket.

Sipnuk'íppañ'¹te, the rim.

Sipnuk'ápmā'n,⁵ the mouth of the basket, the aperture. Sipnuk-
'ápmā'n'nak, in the mouth of the basket.

Sipnúk'ā'tcíp,⁶ the sides of the basket.

Sipnuk'áffiv, the bottom of the basket.

Sipnuk'afiví'¹te, the base, where the basket is started.

Paká:n to'pváram'ni, where the sides start upward.

Sipnúk'ñ'^c, the body of the basket, used of the central part of the
basket in contradistinction to the top and the bottom; also the surface
of the basket. Sipnúk'í'ccak, on the body or surface of the basket.

Sipnuk'ávahkam, sipnuk'ávahkamkam, the outside of the basket.

Sipnuksú'kam, sipnuksú'kamkam, sipnú'kkan su?, the inside of
the basket.

Sipnuk'ñ'xúppañ, the cover of the basket.

Sipnuktaruprávar, the tie-thong of the basket.

B. Mitva pakumapihihni'tteitcas pa'uhsípnu:k kuntárahitihā.

(WHAT OLD MEN HAD TOBACCO BASKETS)

In practically every house in the old times there was to be seen
hanging one or more of the tobacco storage baskets. Imk'anvan
remembers distinctly the tobacco baskets of the following Indians of
the older generation.

³ Or kuntci'ptci'phíkk'ō'ttí'.

⁴ The last two words are added in fun, to point out the fact that
Maidenhair fern was sometimes called dead people's Maidenhair fern.

⁵ Sipnuk'ápmānti'¹m, the lips of the basket, would not be used.

⁶ Sipnúkti'¹m would hardly be used.

Near Hickox's place

Yurihʔikkič, no mg., Tintin's father, at 'Akvattí'v, at George Leary's place upriver from Hickox's.

'Asamúxxav, no mg., Hackett's father, at 'Iynú'ttákač, just upriver of Hickox's place, downslope from Snappy's place.

At Katimin

'Íttcařay, no mg., at Katimin.

Tamtcířik, no mg., at Má'řhin'va, site of Fritz Hanson's store, at Katimin.

'Afkuhá'anammahač, mg. roots of some unidentified plant sp., at Yuhxavramnřhak, at Katimin.

'Ararátteuř, slim person, Old Henry, at 'Astá'm'mite, at Katimin.

At Ishipishrihak

'Ápsu'un, mg. snake. Old Snake, at Ticrámlă'tciř, site of Abner's house at Ishipishrihak.

Simyá'atc, no mg., at Ticrámlă'tciř, at Ishipishrihak.

Xutnássak, name of a bird sp., at Yunuktí'm'mite, at site of Fritz Hanson's house at Ishipishrihak.

At Yutimin

Ye'řippa'an, no mg., Ike's father, at 'Asánařmkăřak, at Yutimin Falls.

At Amekyaram

Sána'as, Yas's paternal grandfather, at Amekyaram.

Nú'kař, no mg., at 'Asámma'm, at Amekyaram.

'Íti-v'rař, mg. invisible, at 'Asámma'm, at Amekyaram.

'Áhup řim'ússahitihař, mg. looks like wood, at 'Ahtuyecúnnukič, at Amekyaram.

Paxvanípnihitc, mg. little bush of the kind locally called "wild plum," Amekyaram Jim, at Amekyaram.

Near Orleans

'Asó'so'o, no mg., at Káttiphřřak, Old Ruben's place, near Orleans.

Vakirářav, mg. gets there good, Old Ruben, at Káttiphřřak, near Orleans.

'Atráxxipuř, mg. having no arm (his arm was cut off at the sawmill formerly at the mouth of Perch Creek), at Taxařúřkářa, the flat upstream of the mouth of Perch Creek.

'Iktú'kkířicuf, no mg., Sandy Bar Bob's father, at Ticánni'k, Camp Creek.

Vurân, hooker with a stick, Sandy Bar Bob's paternal uncle, at Ticánni'k, Camp Creek.

Hutchutkássař, mg. having his hair like a nest, Sandy Bar Bob, at Kasánnukitc, Sandy Bar.

At Redcap

'Ítcxu^utc, no mg., at Vúppam, at the mouth of Redcap Creek.

- C. Pahú't payém 'u^m vúra yiθ (HOW NOW THEY ARE MAKING
takunkupé'kyá'hiti pa'uhsip- TOBACCO BASKETS DIFFERENT)
nu^uk

Payváhe^m sárip vura ká^ukum kunikk^uarati', sáripmúrax vífa, kunipítiti 'ihē'rahasípnu^uk. Kun-xúti kiri kinikváric. Púva^u vura 'u^m pi'é'p vavikk^uahafa.

Nowadays some people weave hazel sticks, just nothing but hazel sticks; they say it is a tobacco basket. They just want to sell it. It is not an old style weave.

- D. Pa'uhsipnukñiθxúppař, pahú't (THE TOBACCO BASKET COVER;
ká^ukum yiθóúva kumé'kyav HOW TOBACCO BASKET COVERS
pa'uhsipnukñiθxúppař ARE VARIOUSLY MADE)

Ká^ukum tinihyá'ttcàs pe-θ-xúppař, karu ká^ukum 'afivyít-teihsa' 'atikinvatunvé'te 'úθvū'y-ytí', 'uhsipnukñiθxúppař. Karu ká^ukum múnnukite kuñic, kunic múnnukitc. 'Ávahkam vura kunic kite 'uθí'vtákk^u, múru kunic po'teí'vtako^ute.⁷ Va^u vura kunic kunkupé'θxúppahiti kipa vura murukmū'k takuniθxúp-paha^uk sipnúkkā'm'māk.

Some of the covers are kind of flat ones, and some with sharp top, which are called little pack-basket tobacco basket covers. And some are like a little plate basket. The plate basket rests on top, is just on there.⁷ They cover it in the same way that they cover a big storage basket with a plate basket.

- E. Pahú't kunkupe'θxúppahitiha- (HOW THEY USED TO USE BUCK-
nik pa'uhsípnu^uk táffirāpūhmū'k SKIN AS A COVER FOR A TOBACCO
BASKET)

Há'ri pe'θxuparí'ppūxhà^uk, táf-firapu 'ávahkam 'uθxúppārāhiti'.

Sometimes if it [a tobacco basket] has no cover, they cover a piece of buckskin over it.

⁷ Mg. that it does not fit over top of the sides of the basket but just rests on top of the mouth.

F. Pahút kunkupé'krū'ppaθahi-
tihanik táffirapu pa'uhsip-
nuk'íppankam̃. (HOW THEY USED TO SEW BUCK-
SKIN ON TOP OF A TOBACCO
BASKET)

Hā'ri sipnuk'ippankam tāf-
firāpu 'úkrū'ppāhahiti'. Pū'vic
kunic 'ukyā'hahiti pa'uhsipnu'uk.
'Ā'kam tafirapuhpū'vic, 'āffiv-
kam 'u:m sipnu'uk. 'Īppankam
'úkrū'pkāhiti pamukiccapař.

Sometimes a piece of buckskin
is sewed around on top of the
basket. The tobacco basket is
made like a sack. The top is a
buckskin sack, the bottom is a
basket. At the top its tiestrings
is sewed on.

G. Pahú't kunkupavíkk'yahiti pa'uhsípnu'u'k

(WEAVING A TOBACCO BASKET)

The Karuk-Yuruk-Hupa type of basketry is described by Goddard ⁸ and by Kroeber,⁹ but a detailed account, in Indian, of the making of one of these baskets is here presented for the first time. This account was dictated by Imk³anvan as a tobacco basket was actually made, from the time the warp sticks were first held together to the tying on of the finished cover, and so is doubly valuable, since mistakes and misunderstandings were avoided. The basket which was made is shown in its finished stage in Plate 25, *a*, and in its making in Plates 18 to 24, inclusive. The texts here included form part of a large group of texts covering completely the subject of the basketry of these tribes.

a. Pahú't kunkupa'áffē'hiti pa'uh-
sípnu'^{uk}, pahú't kunkupatáyī-θ-
hahiti' (HOW THEY START THE TOBACCO
BASKET, HOW THEY LASH THE
BASE)

Plates 18 to 22, inclusive, illustrate the method of starting the tobacco basket, the lettering in the plates corresponding to the letters heading the sections below.

A ... A

'Āxxak taniphīc piccī'te pas- I put together two hazel sticks
sārip, xákkarari k'yúk 'u'íkk'yù- with their tips pointing in oppo-

⁸ Goddard, Pliny Earle, *Life and Culture of the Hupa*, University of California Publications in American Archeology and Ethnology, vol. 1, no. 1, Berkeley, Sept. 1903, pp. 38-48.

⁹ Kroeber, A. L., *Basket Designs of the Indians of Northwestern California*, op. cit., vol. 2, no. 4, June 1904, pp. 105-164.

vūti',¹⁰ va: kunkupa'affe-hiti'. Xas kúkkum 'áxxak tanipí'caí, va: vúr ukupitti', va: vur úpān-tūnvūti kúkkum, kúkkum vura va: xákkarari k'ú:k 'u'ipānhi-vuti'.¹¹ Kúkkum vura va: tani-k'upe-ph'crihaha', pí:θ tu'árihié. Sákri:v ni'axayteakkierihti', xay 'upiccānnā'n-vā. Kúttutukam ni-'axayteákkierihti'.

B

Xas pí:θ k'úkkum tanipaphít-tak 'ávahkam, 'u'íkk'úvkārāti', va: vura 'ukupi'ik'uppí-θvahiti pap-pí-θ, yíθu kú: kun'íkk'úvūti'. 'Ávahkam pí:θ takun'íkk'ukaí. Karixas takuyrakínívkí: passárip, xas ik yá:s téimi passarum nina-kavārā'vic. Sú:kamhe:c pí:θ k'aru 'ávahkam pí:θhe'c passárip. Xas pí:θ 'ávahkam taniphít-tak, k'aru súrukam pí-θ.

Va: kó: 'ipeú'nkinitcas kunik-yá'tti', pakó: 'áffihe'c.¹² Pa-kunxutiha:k ní'namitche:c pasíp-nu'uk, 'ipeú'nkinitcas va: 'u:m kunikyá'tti pasarip'áfi'v. Va: ká:n vāramas kun'í'kk'uti', pa-tuēivfiripk'úrivaha'ak, púva: 'u:m 'a' 'ivyíhura-tiha:p pe'peú'nkini-

site directions, they start a basket that way. Then I put two more together in the same way, they lie together again, again the tips are pointing outward to both sides. I put them together again in the same way, then there will be four. I hold them tight, so they will not get mixed. I hold them in my left hand. [See Pl. 18.]

B

Then I put four more on top of these, crosswise, these four lying together in the same way, running different directions. They put four crosswise on top. Then there are already eight, then I am going to put the pine roots over them. Four will be inside [the basket], and outside [the basket] there will be four. I put four on top and four underneath.

According as they make them short [referring to the overlapping], so will the bottom be. When they want to make a small storage basket, they make the hazel-stick bottom short ones. They splice long sticks in there, where they [the butt ends of

¹⁰ Lit. they have their heads, i. e., their tips in the case of hazel sticks, pointed in a certain direction. Cp. húka kun'íkk'úvūti', which way are their heads pointed?, e. g., asked as one enters a strange house in the dark where Indians are sleeping on the floor at the time of the New Year ceremony, for fear one might step on somebody's head.

¹¹ Or 'u'íkk'úvūti', the two verbs are used as synonyms.

¹² The overlapped section of the 8 sticks is usually considerably smaller than the bottom of the basket.

tcas pa'áfiŋv. 11 Kuníppēntì
'áfiŋkiŋ.¹³

the overlapped sticks] come to an end, the short ones never run up [the side of the basket]. They call them [the overlapped sticks of the bottom] áfiŋkiŋ. [See Pl. 18.]

C

Va: píci:p niynakaváratti
papi:θ passárip va: po'sú'kam-
he:c passípnu'^uk.

Tani'táyí-θha' ¹⁴ 'ássak tani-
púθar passárum pasarum'íxxa-
xapu'. 'í'k'am po-'á'shítiha'^ak,
va: ká:n tanipúθar. 'ínná'k
'ássipak 'a's niθrírināti', teém-
yátva 'a's nipí'vúrukti pavik.
Xas yíθa tani'ússip. Pava-
ramé'ci:p passárum va: tani-
táyav.

Kíxxumnípa'kam passárip va:
ká:n tani'arams'íprin pataniyna-
kavára'^a. Tivap kú'k tani'ic-
cipma passárum.

First I lash together the four sticks that are going to be on the inside of the basket.

I lash the base. I soak the pineroots, the pineroot shreds, in water. I soak them outdoors at the spring. I have water in the house in a bowl basket. I put water on them every once in a while. Then I pick one up. I choose a good long one.

I start lashing at a corner between the hazel sticks. I run the pineroot strand across diagonally. [See Pl. 19.]

D

Pí:θsú'kam 'u'áhō'ti', pí:θ
passárip kó'vúra tani'cirk'asfar.
Karixas kú'ku:m tivap kú'k ta-
nipíci:pma' 'ávahkamkam.

Then it runs underneath four, I take in all four hazel sticks. Then I run it diagonally across again on top. [See Pl. 19.]

¹³ Special term for the area of overlapped hazel sticks at the bottom of a basket, lit. what they make the bottom on. E. g., somebody asks where my hazel sticks are, and I answer: ta'íp va: ni'áfiŋkiŋ, I already started to make the bottom on them. Ct. ta'íp va: ni'áfiŋv, I already started the bottom of a basket. 'Áfiŋkiŋ is synonymous with sarip'áfiŋv, hazel stick bottom.

¹⁴ Lit. I make a cacomite, *Brodiaea capitata* Benth. Why this term is applied to the act of lashing the base of a basket together is not known; possibly the result looks like a cacomite bulb.

E

Yíθa passárip, papicé'íc kumassárip taniynákka'¹⁵ Papi-ci'tesárip kumá'á'tcip va; taní-yūnnupri'.

Then I run it around one stick, the first stick. I put it through between the first and the second sticks. [See Pl. 19.]

F

Xas kúttutūkam kú'k tanipí-yū'n'ma.¹⁶ Karixas 'iθyú'kkúkam kú'k tanipí'cipma passárum. Papici'tesárip muppí'mate¹⁷ va; ká'n taníyū'nnūpri'.¹⁸

Then I turn it [a quarter turn] to the left. Then I run the pineroot strand straight across. I put it through between the first and the second sticks. [See Pl. 19.]

G

Karixas tani'ú'v'rin. Karixas tívap¹⁹ kú'k tani'ú'v. Pa'ifuθsari'ppí'mate va; ká'n taníyū'n-kūri.

Then I turn it over. Then I put it across diagonally. I insert it between the second and third sticks. [See Pl. 19.]

H

Xas tanipí'v'rin k'ú'kku'm. Xas kú'kku'm 'iθyú'k tani'í'cip-k'ar,²⁰ tanipiynákka'r kú'kku'm.

Then I turn it over again. Then I run it straight across again, I run it around [through] again. [See Pl. 19.]

I

Xas kú'kku'm tani'ú'v'rin. Xas tívap tani'í'cipma'. Xas taníyū'nkuri kuyrakansari'ppí'm'mate.

Then I turn it over again. Then I run it diagonally across, then I insert it between the third and the fourth sticks. [See Pl. 20.]

¹⁵ Or tani'ú'v'raθ, I pass it under.

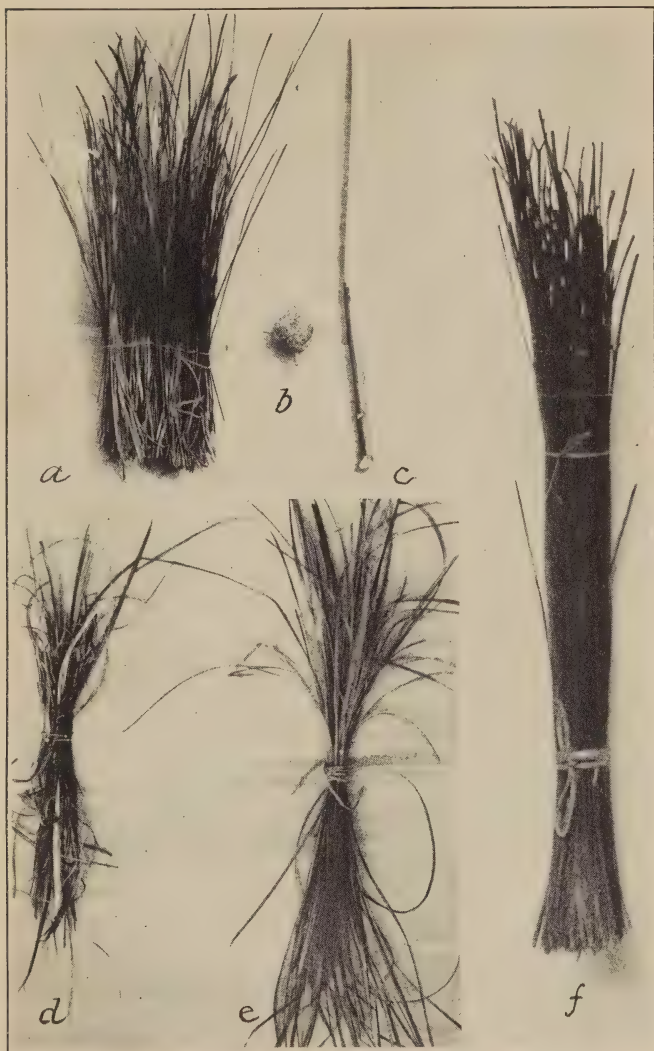
¹⁶ Or tu'í'cipk'ar, it runs across.

¹⁷ Lit. next to the first stick.

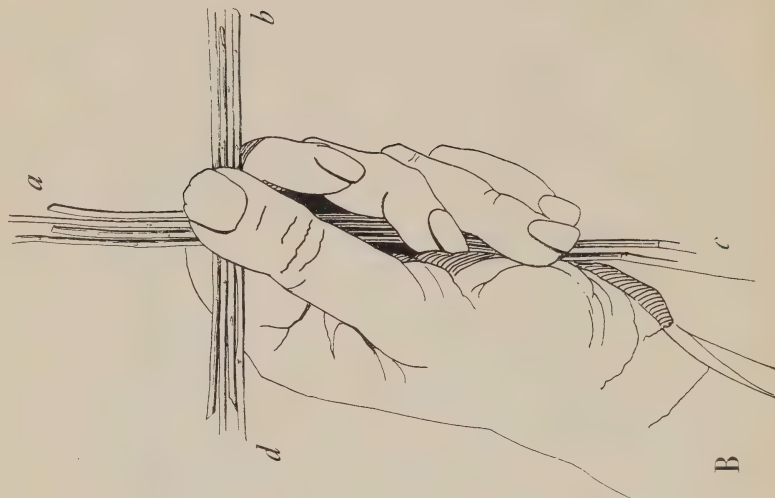
¹⁸ Or vo'kupa'áhō'ti', it runs.

¹⁹ Here used to indicate not from corner diagonally to corner, as it has previously been used, but diagonally from the interstice between first and second sticks on one side to that between second and third sticks on the opposite side.

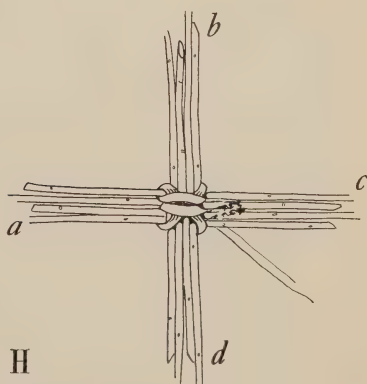
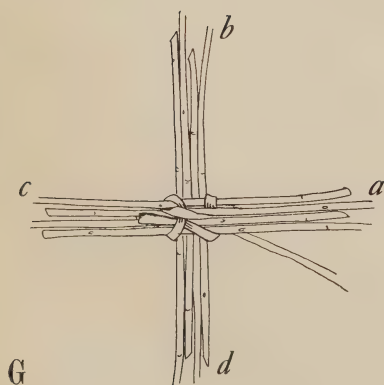
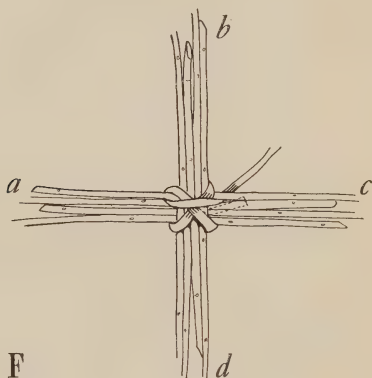
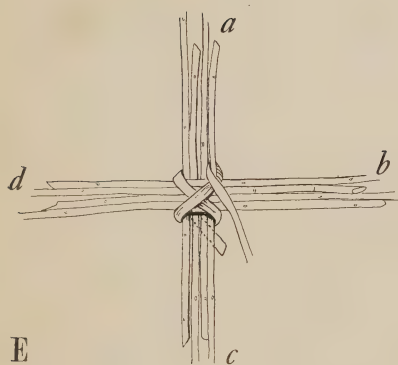
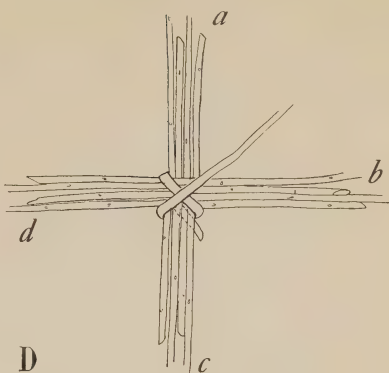
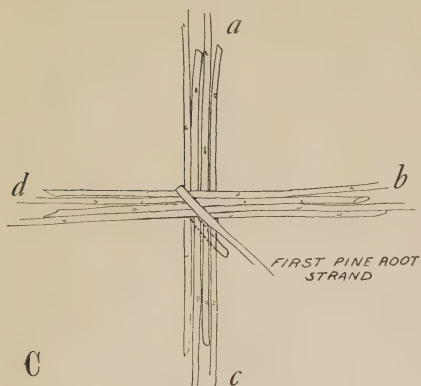
²⁰ Or tanipíhyā'kka'r, but this usually refers to larger objects.



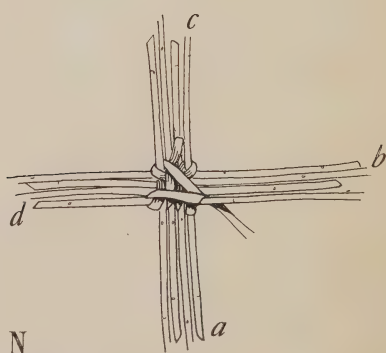
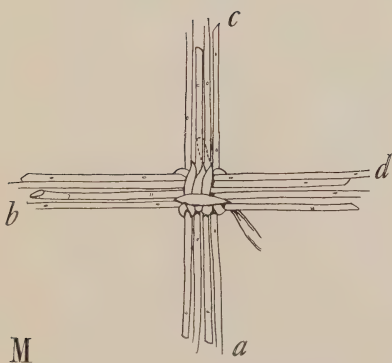
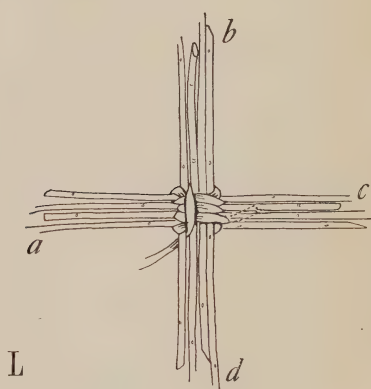
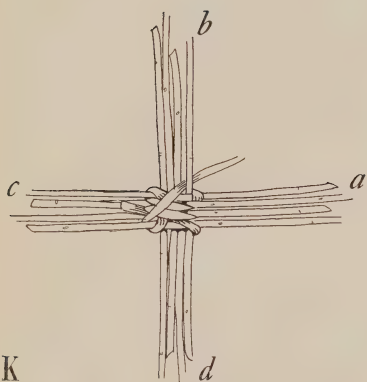
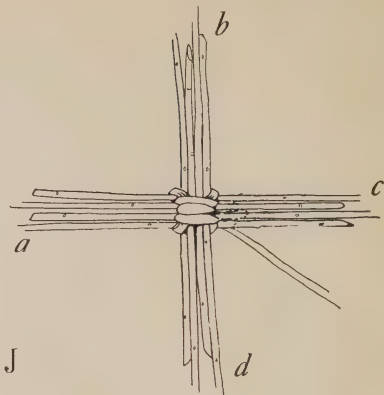
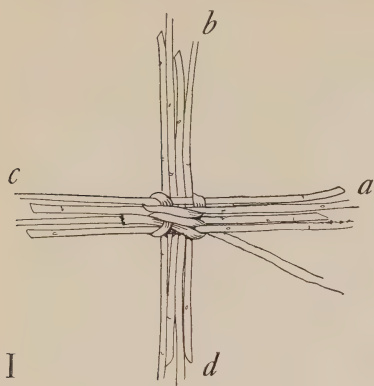
a, Twined bunch of maidenhair stems; *b*, iris twine for twining same; *c*, stick with split end through which maidenhair stems are pulled before they are split; *d*, bunch of reddish backs of maidenhair stems, split from the fronts and to be thrown away; *e*, bunch of fronts prepared for weaving; *f*, bundle of maidenhair stems, not twined



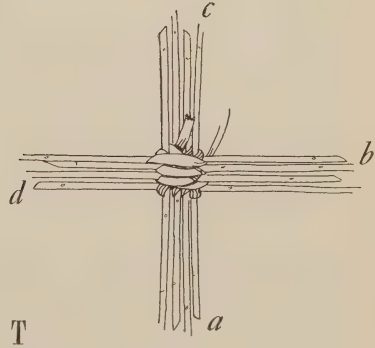
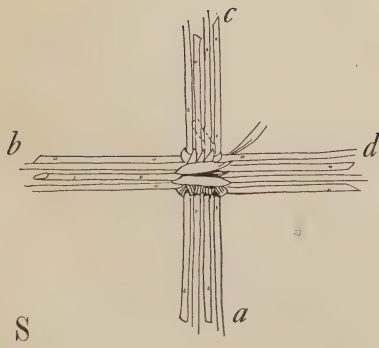
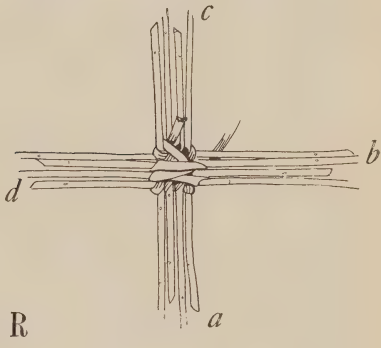
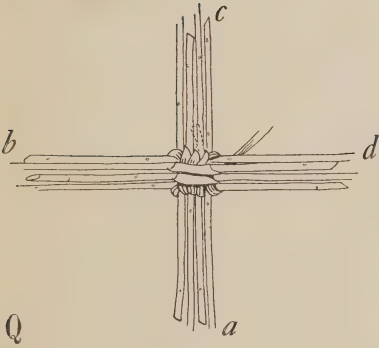
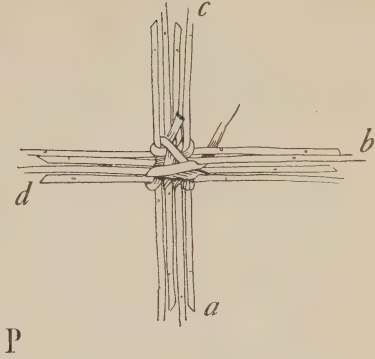
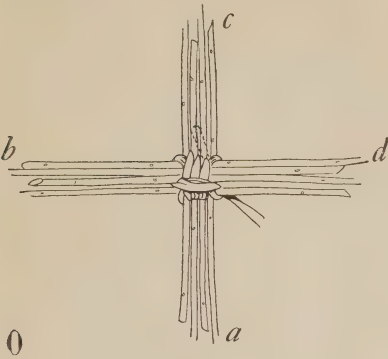
FIRST START OF A TOBACCO BASKET



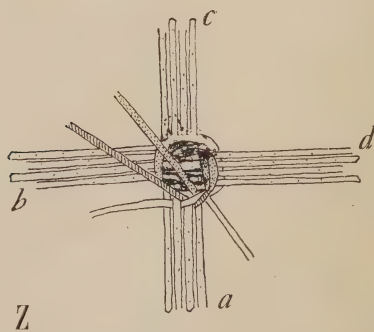
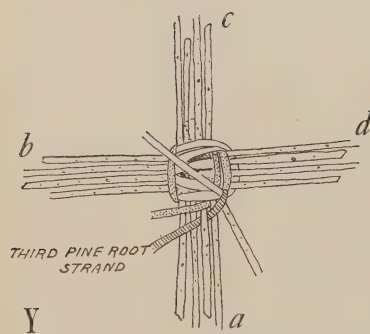
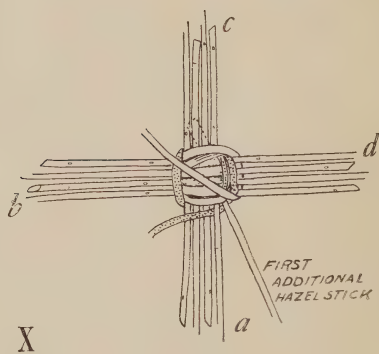
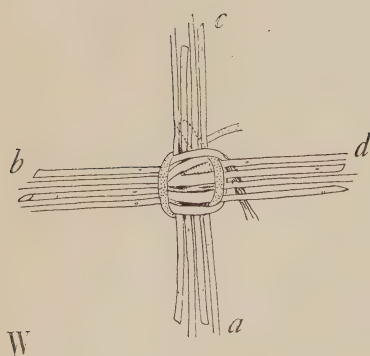
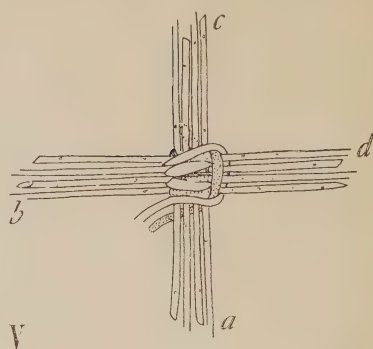
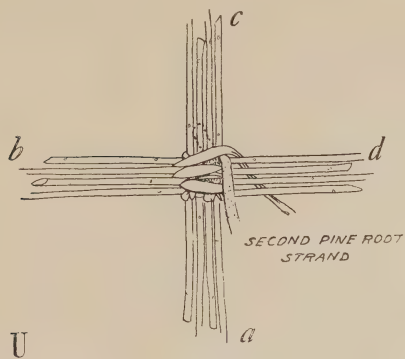
STAGES IN WEAVING TOBACCO BASKET



STAGES IN WEAVING TOBACCO BASKET



STAGES IN WEAVING TOBACCO BASKET



STAGES IN WEAVING TOBACCO BASKET

J

Xas kúkkum tanipúv'rin.
Xas 'i'yáruk tani'íccipk'af. Xas
kuyrakansárip piθvakansárip xák-
kán mukún'á'teip taniyū'nnupri'.

b. Passúkam vassárip va taku-
niynakavára'm'mar

Súkam tanipíkyar, panitá-
yí-θhiti'.²¹ 'Ávahkam kuna tcími-
he'ec,²² pakúkam 'u'ávahkām-
he'c pasípnu'uk. Payé'm vúra
va hitíha'n va kúkam 'u'ávah-
kamhiti', pakúkam 'u'ávahkam-
hitihe'c. Pakúkam na'ávhiuti'.
Puna'úv'rinatihāra vura payvá-
he'em.

c. Xas va vura kuniynakavá-
rá-ti k'úkkum

K

Kúkkum tanipúv'rin. Tcimi
niynakavára'vic pa'ávahkam pí'k
'íkk'ukāratihā.²³ Tívap tani'ícc-
ipma'. Karixas va papiccí'te
muppí'mate passárip taniyū'n-
nupri'.

L

Kúkkum va kari tanipúv'rin.
'Iteyū'kinuyá'te tani'íccipk'af.
Papici'tesárip muppí'mate va
ká'n taniyū'nnup'ri.

M

Karixas kúttutúkam kúk tani-
piyū'n'ma'.

J

Then I turn it over again.
Then I run it straight across.
Then I insert it between the
third and the fourth sticks. [See
Pl. 20.]

(THEY FINISH LASHING THE
INSIDE STICKS)

I have finished lashing the in-
side [group of sticks]. The out-
side [group of sticks] I now in
turn am going to lash, where the
outside of the basket is going to be.
The side that is up now is going
to be the top of the basket. That
side faces me now. I do not turn
it over any more.

(HOW THEY CONTINUE LASHING)

K

Then I turn it over again. I
am about to lash the outside
four that run across. I run it
diagonally across again. Then I
insert it between the first and
second sticks. [See Pl. 20.]

L

Then I turn it over again. I
run it straight across. Between
the first and the second sticks I
insert it. [See Pl. 20.]

M

Then I turn it a [quarter of a
turn] to the left. [See Pl. 20.]

²¹ Ct. pani'affivti', which although used as a synonym of panitá-yí-θhiti', when referring to starting a basket, means to weave the entire bottom, not merely to lash the base.

²² Or kúnahe'ec for kuna tcímihe'ec.

²³ Or pa'ávahkam kumáppi-θ pa'íkk'ukāratihā.

N

Karixas tani'ú-v'rin. Karixas kúċku:m 'iəyú kúċk tani'ícipma', taniyū'n'ma.

O

Karixas kúċku:m tanipú-v'rin. Karixas kúċku:m vūra 'iəyú kúċk tanipíccipma', va: 'u:m kári tati-nihyá'atc. Hári paniynakavá-ra'ti passárum k'ákum 'á'váti, puttirihitihara; va: kumá'i'i Pa-'axákya: nipiynákká-rati'.

Hári va: ká:n kúċku:m²⁴ tanipíccipv'raθ, 'ípa pícci:p ni'íccipvraábat, papu'im'ustihayá-ha:k pícci'p, papukó-ha'ak pícci'p.

P

Kárixas kúċku:m tanipú-v'rin. Karixas tívap kúċk tanipíyū'n-ma, pa'ifuθsárip muppí'm'mate.

Q

Karixas. kúċku:m tani'ú-v'rin. 'Itēūkinuyá'te kúċk tani'íccipma'.

R

Karixas kúċku:m tani'ú-v'rin. Kúċku:m 'iəyú kúċk tanipíccipma', va: 'u:m kumá'i'i 'imustihaya'yá'tche'e.

S

Kúċku:m tani'ú-v'rin. Karixas tívap kúċk tanipíyū'n'ma, kuyrá:k passárip muppí'm.

N

Then I turn it over. I run it across again, I put it through. [See Pl. 20.]

O

Then I turn it over again. Then I run it across still another time, so it will be flat. Sometimes some of the pineroot strands I am putting around are too high, not flat; that is why I lash it around twice.

Sometimes I run it around a second time where I ran it around before, in case it does not look good the first time, if it is not right-sized the first time. [See Pl. 21.]

P

Then I turn it over again. Then I insert it diagonally across, between the second and the third sticks.

Q

Then I turn it over again. I run it straight across. [See Pl. 21.]

R

Then I turn it over again. I run it across another time, so it will look better. [See Pl. 21.]

S

I turn it over again. I insert it diagonally across, between the third and the fourth sticks. [See Pl. 21.]

²⁴ Or 'axákya'n, two times.

T

Karixas kúkku:m tanipúv'rin.
'Iṭyú'kyate²⁵ vura tani'iccipk'ar.
Pakú'kam 'usú'kamhitihe'e,
payém va: 'ávahkamtah.

d. Pa'ávahkam vassárip kúna
takuniynakavárā'm'mar

Xas 'ávahkam va: kúna tani-
píkyar passárip panitáyī'ṭhiti',
pá:ṭh pakú'kam 'u'ávahkam-
he'e.

e. Yíṭṭa takunipvíkkirō'piṭva',
pá:ṭh passárip takunpicirikk'as'rar

U V W. (See Pl. 22)

Karixas kúkku:m tanipúv'rin.
Pakú'kam 'u'ávahkamhitihe'e,
payém va: 'ávahkamtah, hití-
ha:n 'u'ávahkamhitihe'e.

Karixas 'iṭā'n nipvíkkirō'-
piṭvuti pitevāmmahite nipicvík-
k'asrarati passárip. 'Iteā'n nite
vura va: tanik'upávi'krō'vaha'.
'Iteā'n nite vúra 'upvápíró'piṭvuti',
tanipvíkirō'piṭ'va. Pí:ṭh nipicírk-
kasrāratí', pí:ṭh vúra passárip.
'Iteā'n nite vúra nipvíkirō'piṭvuti'.

Panitáyī'ṭharati va: vur usá'm-
kúti', va: vura nivikk'are'e. Va:
ká:n 'upihyáruprāmti tīm passá-
rum.²⁶ Karixas yíṭṭa kuma tanih-
yákkuri passárum. Kunic taniy-
pūṭipūṭ 'áxxak vura yítca:te
passárum, 'iṭā'n vúra pataniypū-
ṭipūṭ, va: 'u:m puntaránnā'mhi-
tiha:ra, karu va: 'u:m pu 'ipvō'n-
núpramtiha:ra. Pa'ípa múk'ni

T

Then I turn it over again. It
is straight across that I run it.

What is going to be the inside
of the basket is on top now.
[See Pl. 21.]

(THEY FINISH LASHING THE OUT-
SIDE STICKS)

So I finish lashing the other
outside warp sticks, the four that
will be outside of the basket.

(THEY WEAVE ONE COURSE, TAK-
ING IN FOUR STICKS AT A TIME)

U V W. (See Pl. 22)

Then I turn it over again.
What is going to be the outside
of the basket is on top now, it is
going to be on top all the time
[from now on].

Then I two-strand twine once
around taking in four sticks at a
time. I two-strand twine around
thus just one course. It takes in
four sticks at a time, I weave
around once. I take in four at a
twining, four sticks, I just two-
strand twine around once.

What I am lashing with is not
all used up, with it I am going to
two-strand twine. The pineroot
strand sticks out at the corner.
Then I introduce a new pineroot
strand. I twist the two pineroot
strands together, just one twist
around, so it will not show (where
I introduced the second strand)
and so it will not come loose again.

²⁵ Or 'iteyu·kinuyá'tc.

²⁶ See T, pl. 21.

táyí- θ hitihat, va λ múk nicríp-pihti', pa'íffu θ patanihyákkuri passárum, Su'kamkam 'u'áhō-ti pa'ípa nitáyí- θ harati',²⁷ papiccī-te- θ ricíkk'uri, pa'ípa niyákkurihat passárum 'ávahkamkam 'u'áhō-ti'. Pí θ passárip mu'ávahkam 'i θ yú λ tu'íccipk'at yí θ ā pas-sárum, karu yí θ ā passárum sú λ -kam. Yí θ ā kuna to 'ssúrukam²⁸ yí θ ā tu'ávahkam va λ panikupe-c-rikk'urí-vahiti', yí θ ā kuna tasa-ripsúruk, yí θ ā kuna tasarip'ávahkam, 'áxxak pakun'áhō-ti pas-sárum.

Kíxxumnípa λ k xas patanic-rikk'uri. Karixas va λ 'upávahkamputi passárum 'ípa²⁹ sú λ kam, patanicríkk'uriha' λ k, karu va λ to'psú λ kam pa'ípa 'ávahkam.

'I θ ān páy nik'upávi λ krō-vahiti' karixas patani'árav.

f. Yá'stí λ k'am kú λ k takunví λ kma,

Yá'stí λ k'am kú λ k taniví λ kma'.³⁰ Há λ ri vura kú λ kam kúttutukam kú λ k kunví λ kmùti'. 'Áxxa kite vura mit pani'ápúnmutihat pami λ va λ kunkupavíkk'ahitihat. Mahō'n'nin³¹ va λ mit yí θ ā', karu 'As'úttaca λ ate³² va λ mit yí θ ā'; kunipítti vura tay kúttutukam kú λ k kunví λ kumtiha λ nik. Kó λ vúra mit 'utí λ hina λ tihat pamukún'vik.

I make firm the newly introduced pineroot strand with the same strand that I lashed with. The one that I lashed with runs underneath [the four sticks] at the first taking-in, the one that I introduced runs across on top. One pineroot strand runs across on top of the four sticks, and one underneath. One strand goes under and one over, that is the way I two-strand twine, one goes under the hazel sticks, one goes over, the two pine root strands run along.

At the corners, I cross the strands. Then the pine root strand that was underneath [in the previous taking-in] runs on top, when I cross them, and that which was on top runs underneath.

I two-strand twine once around in this manner, then I start to three-strand twine. (See Pl. 22).

(THEY WEAVE TO THE RIGHT)

I always weave to the right. Sometimes some people weave to the left. I only knew two who wove that way. Mahō'n'nin was one, and 'As'úttaca λ ate was one; they say there used to be several that wove to the left. All of them produced poor weaving.

²⁷ It is a matter of chance which strand goes across on top and which underneath. Sometimes the twisting is omitted.

²⁸ Or to'ssú λ kam.

²⁹ Or pa'ípa.

³⁰ Old Karuk as well as Eng. way of expressing the direction of the weaving = in clockwise direction.

³¹ Of obscure mg., Sally Tom.

³² Mg. packing a heavy load of water, Lizzie Abels.

g. Pahút piccí'tc kunkupa'árava-
hiti'

X Y Z (See Pl. 22)

Paká:n tanipvíkkirō'piθvaha'^ak,
va: ká:n pani'áramsi'privti'. Kix-
xumnípa:k ni'áramsi'privti'.

Paká:n ni'áramsi'privti piccí'¹tc,³³
va: ká:n pe'pvíkmúramhe'^ec.
Pé'pvíkmúram taní'pvi'kmaha'^ak,
va: vura kárixas nick'áxxierhti',
paniví'ktíha'^ak. Va: vúra karixas
nick'áxxierhti pate'pvíkmúram-
ha'^ak. Pahó'tahyá:k tanik'ó-
ha'^ak, papuva né'pvi'kmaha'^ak,
va: kari kunipítti' puyá'hara 'ín
napieré'vihe'^ec, 'íxxáram 'uvík-
k'e:c pananí'vúk.³⁴

Paká:n tani'áramsi'p, sárip karu
sárum taniyákkuri k'á:n. Yíθa
kúkku:m taniyákkuri passárum,
kuyrá:k tu'árihié. Va: ká:n pa-
nihyákkurihti pa'áxxa kumá'á-
tcip passárum. Pataniyákkuri-
ha'^ak, 'áxxak nipicríkk'asrárati
passátip

(HOW THEY TWINE WITH THREE
STRANDS THE FIRST TIME)

X Y Z (See Pl. 22)

Where I finish going around
once, that is where I start to
twine with three strands. I
always start to three-strand
twine at the corner.

Where I first start to three-
strand twine, that will be the end
of the courses. When I get to
the end of a course, that is the
only time I can stop working,
when I am working on a basket.
I stop at the end of the course.
If I quit in the wrong place,
before I weave to there, they
say a dead person will help me
weave, he will weave on my
basket in the night.

Where I start to three-strand
twine, I always insert both a
hazel stick and a pine root
strand. I introduce another pine
root strand, that makes three.
I insert it between the two other
pine root strands. When I in-
troduce a new hazel stick, I
always take in two hazel sticks
together by the twining.

³³ Or paká:n piccí'tc ni'áramsi'privti'. Where the course of two-strand twining starts really determines the end of the courses, but since where this starts is inconspicuous while the start of the three-strand twining is readily seen, the latter is considered by the Indians to determine the place.

³⁴ This belief, that one must reach the end of a course, tends to make the basket work progress faster. When another matter calls, diligent work is put in to reach the goal, the end of the course. Then if the distraction is not pressing, one weaves a little beyond—with the result that one is again course-end bound through a mighty superstition. The work progresses. This is the informant's own amusedly volunteered observation.

Sú'kam 'uvé'hrucuti pasarip-
 'áffiv karupassárum pavúra
 picí'te tani'í'kk'áha'^ak.

Pasarip'áffiv niðavátv'átti', va;
 'u'm xé'ttite patanitákkuka-
 ha'^ak. Va; kuma yí00a kuna vo-
 yávhiti', pu'ipvó'nkivtiha'a pa-
 taniðavátváttaha'^ak.

Va; pó'kupitti kuyrá'k passá-
 rum 'a' 'uvé'hriv 'ávahkam hití-
 ha'n vúra. Pa'ifutetí'mite va;
 pani'usiprí'nati vura hitíha'^an,
 viri va; paniynakavára'ti':³⁵
 'Áxxak 'ávahkam 'u'áhō'ti', xas
 va; yí00a passárip musúrukkam
 tupiynákka'^ar.³⁶ Te'emyáteva ni-
 picí'ppihti', sákri'v nipikyá'tti'.
 Va; nik'upa'árahviti'.

Payí00a to'psú'nkinatcha'^ak, xas
 yí0 kúna taniyákkuri passárum.

Picí'te paniví'kró'vuti', 'itcám-
 mahite tí'mxákkarari kite nihyák-
 kurihti'. Va; kuma'íffu0 ta'y vu-
 ra tanipí'k, 'axákmahite nipi-
 crik'asrá'nvuti pavúra hó'y vú-
 rava yí00a tanihyákkuriha'k pas-
 sárip. Pavura hó'y vura kunic
 to'xá'sha', kari k'úkk'm yí00a
 tanihyákkuri.

Pa'áffiv k'aríha'^ak, va; kari
 kite paní'í'kk'úti'. Pata'á' 'uvó-
 rura'ha'^ak, va; kári tako' paní'-
 í'kk'vuti', há'ri xas vura kúkkum
 yí00a tanihyákkuri. Vura kun'á-
 punmuti pa'áffivkií, vá'ramas va;
 'u'm, karu ké'citcas. Ká'kum
 'u'í'kk'váhiti passárip, kuru ká-
 kum 'ú0vuyti 'áffivkií.

The bases of the hazel sticks
 and pineroot strands, as soon
 as I introduce hazel sticks, stick
 out inside the basket.

I chew the butt ends of the
 hazel sticks so that they will
 be soft when I clean out the
 inside of the basket. And an-
 other thing, they do not slip
 back out, if I chew them.

That way three pineroot
 strands are sticking up on top
 all the time. I take the hind-
 most one all the time, and pass
 it around [a warp stick]; it
 goes over two sticks and passes
 under one. Every once in a
 while I pull it tight, I make it
 solid. That is the way they
 twine with three strands.

Whenever a pine root strand
 gets short, I put another in.

The first course I only insert
 one [warp stick] at each corner.
 After that I introduce many, I
 pass it around two [warp sticks]
 at a time whenever I introduce
 a [new] warp stick. Whenever
 there seems to be a gap, I in-
 troduce one [warp stick] again.

When still working on the
 bottom, that is the time when
 I introduce the most sticks.
 After I start up the sides of the
 basket, I stop introducing them,
 just sometimes I introduce one
 again. One can tell the originally
 inserted sticks, they are long
 ones, and stouter ones. Some
 are introduced warp sticks, and
 some are called sticks that one
 starts with.

³⁵ Or panicrik'yurí'vuti'.

³⁶ Or nericí'k'yurihti', I pass it.

Pí⁰ tani'áfav; va₂ 'u₂m sák-
ri'^v. Ká'kum ta₂y kun'áram-
ti'; va₂ 'u₂m kumayá'y^q'^{te}.
Há'ri vura ta₂y kun'áramti', karu
há'ri vura tef'mitc'c.

I twine with three strands
four times around, then it is
strong. Some people twine with
three strands several times
around; then it is a little better.
Sometimes they three-strand
twine a lot, and sometimes just
a little.

h. Pahút kunkupa'axaytcákkic-
rihahiti pakunví'ktiha'^{ak}

(HOW THEY HOLD THE BASKET AS
IT IS BEING WOVEN)

Va₂ vura nik^yupaxaytcákkicri-
hahiti pavik, súrukam pasú⁷'kam-
hē'^{ec}, va₂ vúra nik^yupéy^{tt}arám-
kāhiti pananip^yúruhak pakú₂-
kam usú⁷'kamh'^{ec}.³⁷ Papúva xay
napikríriha'^{ak}, papúva navík-
k^yura-ha'^{ak}, vura hitíha₂n su⁷
úthxú⁷priv pananipkuruh⁷ávah-
kam. Patcimi nívík^yurā⁷vica-
ha'^{ak}, va₂ kári nipa⁰akhíkk^yuti';
paké⁷tcha'^{ak}, vura 'á⁷pun 'u⁷i⁰-
ra',³⁸ naní⁰va yk^yam, 'ukrírihriv.

I hold the basket with its in-
side down, I hold its inside upon
my thigh. When I do not yet
hold it against my knee, when
I have not started up the sides
yet, it lies mouth down on my
thigh. When I start up the sides
of the basket, I hold it against
my knee; and if it is big, it sets
on the ground, in front of me, on
its side.

i. Pahút kunkupapáffivmāra-
hiti'

(HOW THEY FINISH OUT
THE BOTTOM)

Karixas patanikxúrik.³⁹ Tani-
xúripha panyúramam^u'k. Táni-
vik. Takó₂ pa'árav.

Then I start to make patterns.
I stripe it vertically with bear
lily, I twine with two strands.

³⁷ The basket while the bottom is still being worked on is held
bottom up on the (formerly bare) thigh just above the knee, not on
the knee. In basket work the new warp sticks and woof strands are
regularly introduced with the right hand; the left thumb is constantly
used to press the strands down and make the work firm.

³⁸ Or tani⁰rí'c, I set it.

³⁹ The impractical shape of the bottom of a certain tobacco basket,
which bulged in the center so that the basket would not set flat on its
bottom, was blamed on the use, or too early use, of bear lily overlay
on its bottom. Papanyúrar 'uvíkk^yarahitiha₂k pa'áffiv, 'u₂m vura
u⁷i⁷rícukvuti'. Xas pu'ikríríhtiha₂ra, passí⁷pnu^u'k. Po⁷'í⁷rícuka-
hitiha'^{ak}, pu'ikrí⁷crihtiha₂ra. Pavik^yayé⁷pca 'u₂mkun 'áffiv sárum
kunvíkk^yarati'. If the bottom is woven with bear lily, it "comes
back out" [sticks out]. Then the basket does not set up [good].
When the bottom sticks out, it does not set up [good]. The good
weave is to make the bottom with pineroot strands only.

Yíθθa passárum tanipvikteák-kic su'.⁴⁰ 'Áxxaki;c vura panivík-k'arati'.⁴¹ Su' kite vura po-vé'h-rámmihva'.

Sarumvássihk'am papanyúrar patanihyákkuri. Papanyúrar 'u:m vúra hitiha:n sarumvássihk'am 'u'áhō'ti'. Papanyúrar 'u:m vura hitiha:n 'u'avahkámhiti'. Sarum u'aktáppurahiti papanyúrar. Sarum ni'aktáppunti papanyúrar. Pí:θ tanikxurikró'v.

Xas 'áxxak taniví'kró'v panyuraramúnnaxi;c, 'áxxak vura sárum ni'aktáppunti papanyúrar.

Karixas 'áxxak niví'kró'v, 'áppap 'ikritápkii, karu 'áppa panyúrar, 'uxúnniphino vahitihā;c.

Xas 'íffuθ panyúrar taniví'kró'v, 'áxxak.

Xas panyúrar sarum xákka:n tanixúripha', kuyrá:k tanipvík-kiró'piθ'va.

Karixas patcimi nipikrírihe'ca-ha'ak, va: kari tani'átav, yíθθa tani'áramnō'v. Karixas yíθθa taniví'kró'v, panyúrar 'áppap ni'avíkvuti', karu 'áppap sárum,

The three-strand twining comes to an end.

I "tie down" one pineroot strand [one of the three strands that I have been twining with] inside. I twine with two strands. It [the end of the dropped strand] must always stick off inside.

The bear lily strand I always introduce just after [i. e., beyond, in a direction away from the weaver] the pineroot strand [that is to be dropped]. The bear lily strand goes on the back of [i. e., on the outside of] the pineroot strand all the time. The bear lily strand is on top all the time. The bear lily strand is lined with the pineroot strand. I line the bear lily strand with a pineroot strand. I make vertical bar pattern [by facing one strand only] for four courses.

Then I twine with two strands around twice with solid bear lily, lining both bear lily strands with pineroot strands.

Then I twine with two strands twice around, having one strand faced with maidenhair and the other with bear lily, it runs around vertical barred a little [referring to the vertical bar thus produced].

Then after that I two-strand twine twice around with bear lily.

Then I vertical bar pattern three times around, bear lily and pineroot strands together.

Then when I am pretty nearly ready to start up the sides of the

⁴⁰ Or sú'kañ.

⁴¹ Or panivíkk'are'e, that I am going to twine with two strands.

'aravá'ä'tcip. Xas kúkkuꞤm vaꞤ
káꞤn tanippárav, yíθθa kúkkuꞤm
tanippárav.

Xas 'arava'avahkam tanip-
xúriphíro'ov, kuyrákyaꞤn tanip-
xúriphíro'ov.

Xas 'áxxak tanipví'kró'v pan-
yuraramúnnaxitē.

Xas píθ nikutcitevássiha', 'áp-
pa panyúrar, 'áppap sárúm. VaꞤ
nik'upakutcitevássihahiti', pata-
nípvi'kmaha'ak, vaꞤ kari tanipíc-
vī'trip papanyúra', 'áppapakam
vaꞤ tanipihyákkúfi.

j. Pahú't kunkupatakrávahiti
sú'kam, karixas takunvík-
k'úra'^{a 41a}

Karixas papiceí'te tanipikríí,⁴²
patcimi nívíkk'urā'víc, víri vaꞤ
kari su? tanitákrav; yíθθa sárip
mū'k tanitákrav. VaꞤ káꞤn pata-
nikutcitevássiha', víri vaꞤ káꞤn
patanitákrav, pakutcitevasihasu-
núkya'atc. Vura ké'ecite passárip
patani'ú'ssip, xas vaꞤ sú? tanikíf-
k'yū'nnām'ni.

Xas paniví'ktíha'ak, há'níhma-
hite vaꞤ níptáspū'nvuti patakrá-

basket, then I twine with three
strands. I twine with three
strands once around. Then I two-
strand twine once around with
bear lily one side and pineroot
on the other, with the three-
strand twining in the middle.
Then I three-strand twine there
again, I three-strand twine once
around again.

Then on top of the three-strand
twining I vertical bar pattern a-
round, I vertical bar pattern
three times around.

Then I two-strand twine twice
around with pure bear lily.

Then I diagonal bar design
with a bear lily strand and a pine-
root strand. The way I make
the diagonal bar design is that
when I have two-strand twined
once around, I break off the bear
lily strand, I introduce it into
the other [pineroot] strand.

(HOW THEY APPLY A HOOP ON THE
INSIDE BEFORE THEY WEAVE UP
THE SIDES OF THE BASKET)^{41a}

When I first hold it against my
knee, when I am about to start
up the sides of the basket, then I
apply a hoop. I apply a hazel
stick as a hoop. Where I diagonal-
bar, that is where I am applying
the hoop, inside of the diagonal
bar designing. I select a rather
stout hazel stick, I bend it
around inside.

Then when I weave, every once
in a while I lash in the hoop, I

^{41a} See Pl. 23, a.

⁴² See p. 117.

var, yá vúra taníkyav, su' vura
tusákrī·vhiram'ni.

Va₂ kumá'i'i patanítákrav, xáy
xé'teic, panívk'urá·ha'^ak, 'uká·
rimhiti vik, patakravíppuxha'^ak.

Patanipθíθaha'^ak, va₂ kári
tanippúriccuk patakrávar.

k. Pahút kunkunpavíkk'urá·
hiti'^{42a}

Pa'affiv takunpáffivmaraha'^ak,
kari takunpikrífi.

Xas sárum kuyrá₂k taniví·k-
ró^ov.

Karixas kúkku₂m sárummū·k
tanixxúripha karu panúrar, pí·θ.

Xas pí·θ taniví·krō^ov sárum.

Xas kúkku₂m tanixxúripha',
pí·θ tanixxúriphirō^on.

Karixas 'áxxak tanípvi·krō^ov
panyúrar.

Karixas tanixxúriphiro^ov pí·θ
'ikritapkirāmū^uk, panyúrarāmū·k
káru.

Xas kúkku₂m 'áxxak panyúrar
tanípvi·krō^ov.

Xas kúkku₂m tanixxúripha',
'ikrivkir tanixxúriphiro^ov.

Xas pí·θ tánikuteitevássí', 'ikri-
tápkir panyúrar xákka'^an.

Xas kuyrá₂k tanípvi·krō^ov
panyúrar.

Karixas 'itrō^op tanixxúripha'.

fix it good, I fasten it inside
firm.

I apply the hoop, so that it will
not be limber, where I start up
the sides of the basket; the
basket would be poor if I did not
apply the hoop.

When I finish the basket, then
I rip the hoop out.

HOW THEY WEAVE UP THE SIDES
OF THE BASKET^{42a}

When they finish out the bot-
tom, then they hold it against
the knee.

Then I weave around three
times with pineroor.

Then I vertical bar design four
times around with pineroor and
bear lily.

Then I two-strand twine four
times around with pineroor.

Then I vertical bar design
again, I vertical bar design four
times around.

Then I two-strand twine
around twice again with bear lily.

Then I vertical bar design four
times around with maidenhair
and bear lily.

Then I two-strand twine twice
again around with bear lily.

Then I vertical bar design six
times around.

Then I diagonal bar four times
around with maidenhair and bear
lily.

Then I two-strand twine three
times around with bear lily.

Then I vertical bar design five
times around.

^{42a} See Pl. 23, b.

7. Pahút ká·kum kunkupapipá-
trípvahti passárip, pa'ip-
panvárítāha'ak

(HOW THEY BREAK OFF SOME OF
THE WARP STICKS WHEN THEY
HAVE PROGRESSED WELL TO-
WARD THE TOP OF THE BASKET)

Kárixas pata'ippanváriha'ak,
kari k'á·kum passárip 'axákma-
hite tanipierik'ásrá·n'va, va;
'u·m 'ippan 'upní·nnāmiteputi',
pa'íffu tanípvi·krō'v, kari tani-
piépā'tsur 'itcāmmahite, yíθa va;
tanipiepā'trip, pa'ipa'áxxak nipie-
rikk'asrárat.

Then when I have progressed
well toward the top of the basket,
then I twine some of the sticks
two together, so that the upper
part [of the basket] will become
slender, then in the next course I
break them off one at a time,
breaking off one wherever I
twined two together.

Pa'umsurép va; kunkupé·θvú-
yā·nnahiti saripvíkkik. Há·ri
vura va; kunpihrū'vti', va; kun-
víkk'arati sipnuk'anamahate'íθ-
xúppa'. Há·ri va; vura takun-
kíccap, va; kuníhrū'vti fá; takun-
piθxáxa'.

The broken off tips they call
"sticks that have been woven
with." Sometimes they use them,
weave a cover of a little basket
with them. Sometimes they tie
them in a bunch and use it to
clean things with.

Passárip vura 'ippan uptú·p-
pitcasputi' patanívikk'urā·ha'ak.

The warp sticks get slenderer
anyway as I weave upward.

m. Pahút va; vúra kunkupa-
víkk'urā·hiti'

(HOW THEY KEEP ON WEAVING UP
THE SIDES OF THE BASKET)

Karixas kuyrákya·n tanípvi·k-
rō'v panyunanamúnnaxite vúra.

Then I two-strand twine three
times around with nothing but
bear lily.

Karixas pí·θ tanikuteitecvási-
ha', 'ikritápkir panyúrar xákka'an.

Then I diagonal-bar four times
around with maidenhair and
bear lily.

Kárixas pí·θ tanípvi·krō'v pan-
yúrar.

Then I two-strand twine four
times around again with bear lily.

'Itróp tanípxúriphiro'or.

I vertical-bar five times around.

Karixas kuyrá·k tanípxúrip-
hiro'v, 'ikritápkíramū·k karu
panyúrar.

Then I vertical-bar three times
around with maidenhair and bear
lily.

Panyunanamúnnaxite xas ta-
nípvikrō'v, 'axákya'an.

Then I two-strand twine twice
around with bear lily.

Karixas tanípxúripha pí·θ ta-
nípvī·krō'v.

Then I two-strand twine four
times around with vertical bar
design.

n. Pahút kunkupe'pθiθaḥiti pa- (HOW THEY FINISH THE TOBACCO
'uhsípnu'uḵ^{42b} BASKET)^{42b}

Karixas patcimi nipθiθe'e.

Kárixas tani'árav yíθa'.

Karixas 'ikrívki tanipvíkpaθ;⁴³
 sárummũ'uḵ pa'áravmũ'uḵ 'usák-
 ri-vhiti'.

Karixas tanípθiθ. 'Ipamñevĩ-t-
 tātēmũ'uḵ tanipicríkk'yuri. Há-ri
 'arará'ānmũ'uḵ takunpicríkk'yuri,
 há-ri k'aru vúra vastáranmũ'uḵ.
 Vaḷ vura káḇn xas nick'áxxierĩti'
 pe'pvíkmúram. Pa'áxxaki'tc to-
 sámkáhaḷk paví'krō'v pakári
 nipθiθe'e, vaḷ kári pa'íppam
 tanitáspur sárippaḷ, 'ávahkam
 'uvárarĩ'hva pamu'íppaḷ. Xas
 pakári tanípvi'kma káḇn pe'kvík-
 múram, vaḷ vura nivíkcānti pa-
 'íppam passárippaḷ. Karixas pa-
 tanípvi'kmāhaḷk pa'ifutetimítc-
 vī'krō'v, karixas vaḷ káḇn pa'ípa
 nitaspúrĩrak pa'íppaḷ, taníyũ'n-
 nũpri 'áxxak vura passárum,
 xas sáruk tanicrúrĩni pa'íppaḷ,
 tanipicritarāfic. Karixas tani-
 vússur pa'íppam pamu'ípankaḷ.
 Pupippú'ntĩhaḷa, pávaḷ taninífc-
 caha'aḷk. Patanikruptárarĩeri-
 ha'aḷk,⁴⁴ há-ri 'á? 'upimθatraksí'p-
 rĩnati'.

Then I am about to finish it.

Then I three-strand twine once
 around.

Then I two-strand twine six
 times around with pineroot, the
 three-ply twining holds it [this
 final two-strand twining] up.

Then I finish it off. I fasten
 it with a little thread of sinew.
 They sometimes fasten it with
 Indian [iris] twine, and some-
 times with a buckskin thong.
 I always stop at the end of a
 course. When only two rounds
 remain before I finish, then I
 loop a sinew [filament] over a
 hazel stick, the ends of it [of the
 sinew] hanging down outside the
 basket. Then when I two-strand
 twine another course around to
 the end of the [previous] course
 there, I two-strand twine the
 sinew together with the warp
 stick. Then when I finish the
 last round, then I put the two
 pineroot strands through the
 looped sinew, then I pull the
 sinew downward; I tighten it
 down. Then I cut off the ends
 of the sinew. It does not come
 undone when I do this way to it.
 If I sew it down, maybe it will
 come undone [lit. it will come
 undone upward] again.

^{42b} See Pls. 24 and 25, *a*.

⁴³ Special verb used of last rows of two-ply twining at the rim of
 a basket.

⁴⁴ Most baskets are finished nowadays by sewing a few stitches
 with modern commercial thread instead of following one of these old
 methods.

o. Pahút kunkupavíkk'ahiti
pe'θxúppar^{44a}

Karixas pe'θxúppar kúna ta-
nivík. Xas va₂ vura tani-
k'upé'kxurikk'aha' pa'uhsípnu₂k
'ukupé'kxúrik'āhiti'.

Pícci₂p tani'áffiv, tanitáyī'θha'.
Xas yíθθa taniví'krō'v.

Karixas tanikyá'ssip patánivik,
va₂ vúra tani'í. k'áru. Kuyrá₂k
tani'árav, karu kuyrá₂k tani-
ví'krō'v sáfum.

Karixas kuyrá₂k tanixxúripha'.

Xas 'áxxak taniví'krō'v sáfum.

Karixas kuyrá₂k tanipxúri-
phīro'v.

Karixas 'áxxak tanipxúriphīro'v
'ikritápkii.

Sárum yíθθa tanípvī'krō'v.

Karixas patani'árav, yíθθa
tani'árav.

Kárixas 'áxxak tanípvī'krō'v
sáfum.

Xás yítte'te vúra tanipxúri-
phīro'v.

Karixas tanikuteitevássiha kuy-
rá₂k.

Xas panyúrar taniví'krō'v píθ.

Karixas kuyrá₂k tanipxúrip-
hīro'v, 'ikritapkiramū'uk.

Karixas 'áxxak tanípvī'krō'v
panyúrar.

Karixas kuyrá₂k tanikuteite-
vássiha sárummū'k panyúrar xák-
ka'a'n.

Karixas yíθθa tani'aramno'v,
yíθθa panyúrar ni'avíkvuti k'aru
'áxxak sáfum.

(WEAVING THE COVER)^{44a}

Then I make the cover in turn.
I make the same designs on it as
the tobacco basket has.

First I start it, I lash the base.
Then I weave around once.

Then I start to three-strand
twine, introducing [new] sticks.
I three-strand twine three times
around, and then two-strand
twine around three times with
pineroots.

Then I vertical-bar three times
around.

Then I two-strand twine twice
around with the pineroor.

Then I vertical-bar three times
around again.

Then I vertical-bar twice
around with maidenhair.

I two-strand twine around once
with pineroor.

Then I three-strand twine, I
three-strand twine once around.

Then I two-strand twine twice
around with pineroor.

Then I vertical-bar just once
around again.

Then I diagonal-bar three
times around.

Then I two-strand twine four
courses of bear lily.

Then I vertical-bar three times
around with the maidenhair.

Then I two-strand twine twice
around again with bear lily.

Then I diagonal-bar three times
around with pineroor and bear
lily.

^{44a} See Pls. 24 and 25, a.

Karixas yíθa taniví·krō·v
panyunanamúnnaxiṭc.

Karixas 'áxxak tanikutcitévās-
siha', 'ikritápkir k'aru panyúfar.

Karixas kuyrá·k tanípví·krō'ov,
vura panyunanamúnnaxiṭc.

Karixas kuyrá·k tanípví·krō·v
vura sanumúnnaxi'c.

Karixas pa'áxxaki·tc to·sá·m-
káha'ak, va· kári pa'íppam
tanitáspuṭ.

Xas pata'ifutetí·mitcha'ak, va·
kári ké·citas vura passárum
pataniví·krō'ov.⁴⁵ Va· kari ké-
citas vura passárum pataní·úrip
pata'ifutetimite·ípví·krō'ov. Va·
'u·m pupiktí·ttíhaṭa.

Xas sáruk tanicrú·ruñi, xas va·
ká·n pe·θúpparak 'ú·mmukite
vura patanivússuṭ. Va· ni-
k'upapicríkk'urhahiti'.

Kárixas 'itcámmahite tani-
'ivukúri·pva passárip po·vé·hrúp-
ramti', tani'ú·msuṭ.⁴⁶

p. Pahú·t kunkupe·nhíkk'ahiti
pe·θúppaṭ

Paniví·ktíha'ak, tcé·myátcva
nipikyá·várihvuti pe·θúppar pa-
sipnú·kkañ, kiri kó· yá·ha'.

Karixas pamuθúppar pata-
nipíθaaha'ak, xas tani'árip vas-
táran, xas tanikruptararicí·hva'
yimúsítemahite tanikrúpkúrihva
to·pváppirō·piθva vura pavas-
táran, 'uykurúkkū·npāḥahiti pa-
vastáran.⁴⁷ Xakinívkíhakan ta-
níkrū·pkùri 'íppamū'uk. 'Ipan-

Then I three-strand twine once
around carrying one bear lily
strand along with two pineroot
strands.

Then I two-strand twine once
around with solid bear lily.

Then I diagonal bar once a-
round, maidenhair and bear lily.

Then I two-strand twine three
times around with solid bear lily.

Then I two-strand twine three
times around with nothing but
pineroot strands.

Then the next, the last course,
I hook the sinew over.

Then when it is the last round,
it is larger pineroots that I weave
around with. I select bigger pine-
root strands when I weave the last
course. That way it does not rip.

Then I draw it downward, then
I cut it off close to the body of
the cover. That is the way I
fasten the ends.

Then I break off one by one
the projecting hazel sticks; I
trim them off.

(HOW THEY TIE THE COVER ON)

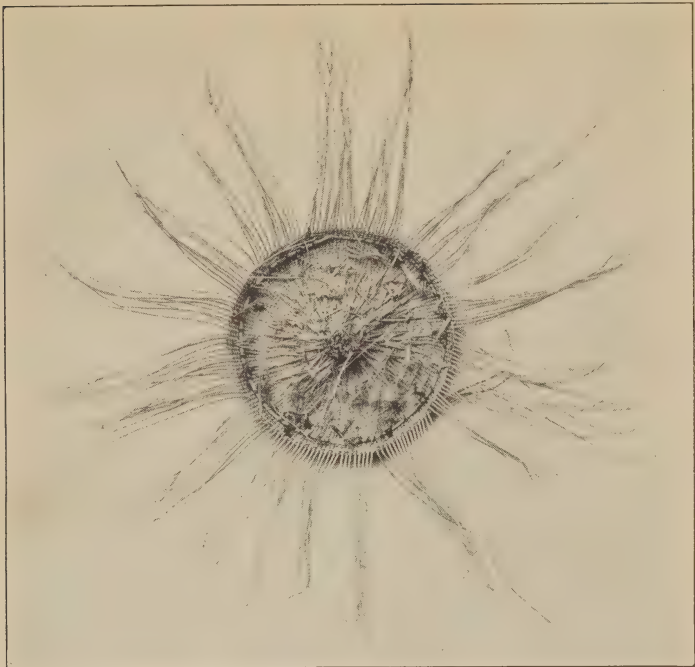
While I am weaving, every
once in a while I try the cover
on the basket, so it will fit it good.

Then when I finish the cover,
I cut a buckskin thong; then I
sew it on, all around; the thong
zigzags around. At seven places
I sew it on, with sinew. It is a
little below the top that I sew it
on, at the three-strand twining.

⁴⁵ Or va· kári ké·citas vura mú·k passárum pataniví·krō'ov.

⁴⁶ The old verb denoting the process of breaking them off.

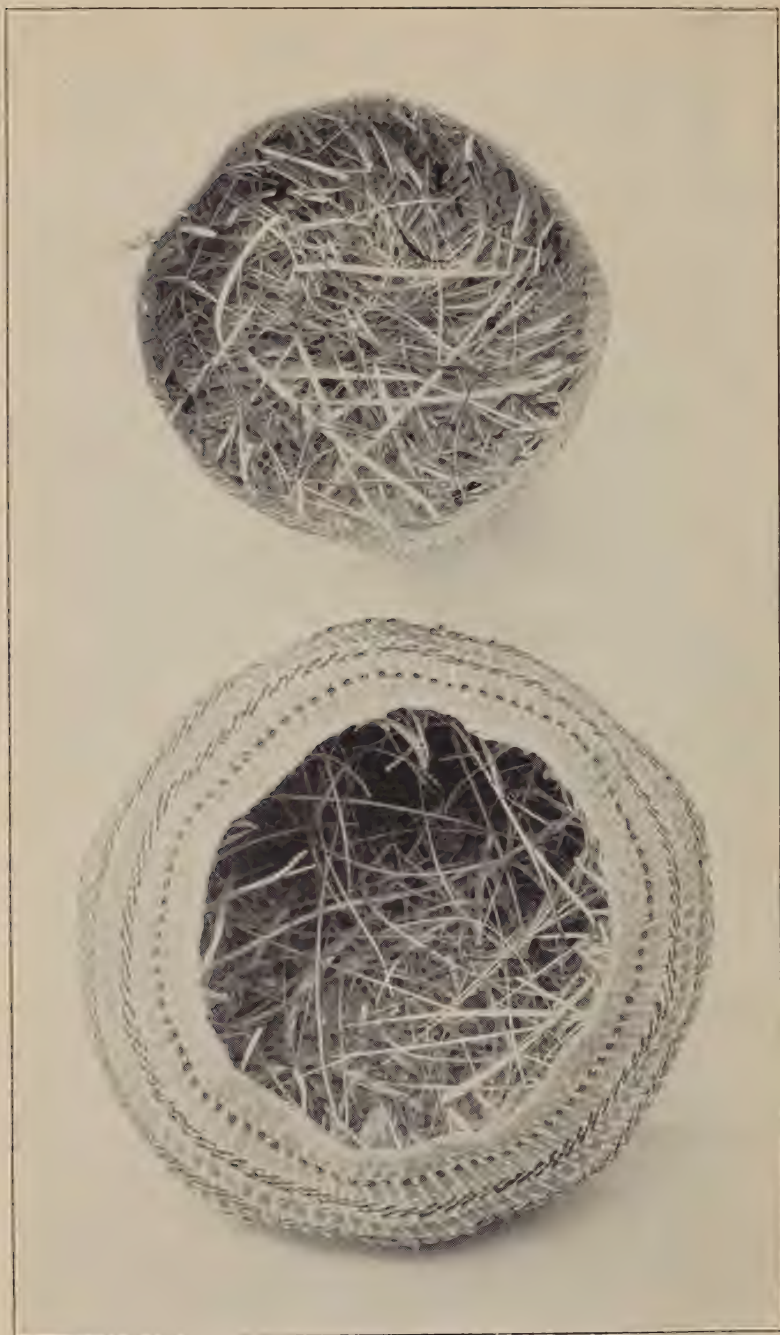
⁴⁷ See Pl. 25, a.



a, The tobacco basket, with bottom finished, with temporary hoop inside



b, The tobacco basket as its sides start up



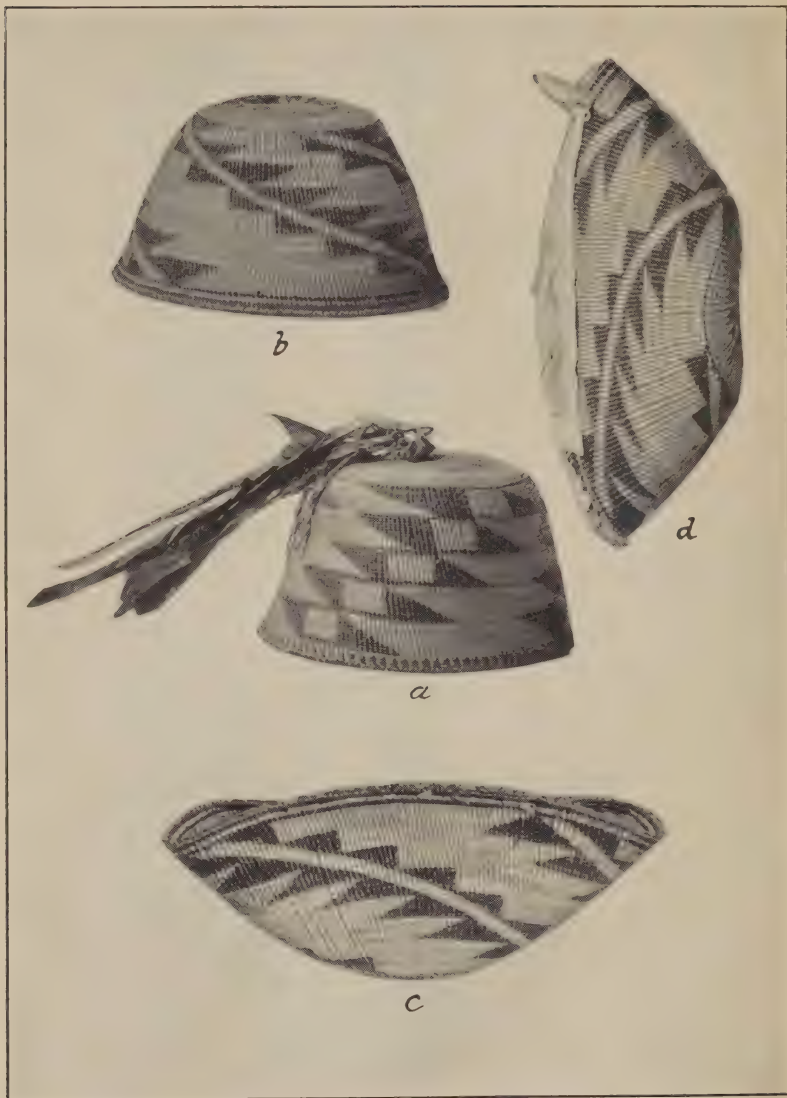
THE TOBACCO BASKET AND ITS COVER, FINISHED BUT NOT YET CLEANED OUT



a, The finished tobacco basket with its cover tied on



b, Limber upriver style of tobacco basket, with foundation of iris twine instead of hazel sticks



a, Upriver woman's hat with bunch of feathers on its top. *b, c, d*, Three stages of making an upriver hat into a tobacco basket: *b*, the upriver hat; *c*, the same partly sewed up; *d*, the same made into a tobacco basket, hung up with thong. Only a small opening left at the top, otherwise closed with sewed-on buckskin strip

súnnukite va₂ ká₂n patanikrúp-kúrihva', 'ára₂vak.

Há₂ri su₂ vura 'u'ík₂urúprí-h-va pataruprá₂var, 'ipcú₂nkinatcas vura pavastáran 'u'ík₂urúprí-h-va, sú₂kam 'usú₂pifahina₂'ti'.

Xas yí₂θa vá₂ram taníkrú₂'pka', vastaranxá₂ra, 'árippapú', pamū₂ kuninhitaráricrihe₂c pé₂θxúppa₂. Karu há₂ri paká₂n tanipikrup-kó₂m'mar, va₂ vura tani'ít₂.cur vá₂ram 'unhíccuru^u 48 pa'áripāpu pamu'íppanka₂m, va₂ karu vura nihró₂-vic.

Há₂ri vúra yí₂θa po₂'hyárup-ranti 'atcipyá₂'k 49 kunpinhík-k'yó₂-ti pataruprá₂var. 50 Hó₂y vúra va kunpinhíttunvuti'.

Karixas patcimi nipimθataráricrihe₂'e, tanipí₂θxup, karixas paxári₂'pcūrahiti₂han pavastáran tani'ú₂ssi₂p, xas va₂ mū₂'k tanitarú₂prá₂v.

Picí₂'te 'i₂θyú₂'kkinuyá₂'te vur 'ún₂hí₂'kk₂'ārā₂ti', va₂ ká₂n po₂'tarup-rāvahiti', va₂ ká₂n taninákka₂'ar, pupuxx^wí₂te 'icrí₂hpihti₂hā₂p.

Karixas yí₂θukuna taníyū₂'nnu-pri', karixas 'i₂θyú₂'kkinuyá₂'te kú₂ku₂'m tanín₂hí₂'kk₂'ar, 51 yí₂θukuna taníyū₂'nnupri'. Karixas 'i₂θyú₂'k tani'íccip₂'ar 52 k'yú₂kk₂'u₂m.

Karixas yí₂θukuna taníyū₂'nnu-pri'.

Karixas pa'avahkam'íccipív-ra₂θan va₂ taninákka₂r po'sak-rivhikkí₂'e.

Karixas ta'ifutetí₂'mite tanipíyū₂'nnupri', taniptarú₂prā₂m'mar.

Sometimes they run the tie-thong through [the basket], short pieces [each making one loop], knotting them on the inside.

Then I sew a long one on, a long thong, a cut strip, to tie the cover on with. Or where I finish sewing it on, I let the end of the thong stick out long; I shall use it.

Sometimes they tie the tie-thong on the middle of one of the loops. They just tie it together any place.

Then when I am going to tie it on, I put the cover on the basket; then I take the sticking out thong; then I lace it with that.

First it goes straight across and laces through there; I make a knot there; it is not drawn tight.

Then I insert it through at another place, then it runs straight across again, and through another [loop]; then I run it across to the other side.

Then I put it through another one [another loop].

Then I pass it around one [thong] on top so it will be tight.

Then I put it through the last loop, I finish lacing it. Then I

48 Or 'uxári₂'pcuruti', or 'uxári₂'pcurahiti'.

49 Lit. on the middle of one that is sticking out.

50 This word is also applied to the tie-thong of a baby basket.

51 Or tó₂nhí₂'kk₂'ar.

52 Or 'u'íccip₂'ārā₂ti', or tu'íccip₂'ar, it runs across.

Karixas pa'avahkam'iccipivraθan tuck it under one [thong] that is
 va: mussúrukam taníyü'nnüpri'. on top. Then I tie it on top.
 Karixas taninhí'e 'ávahkam.

Va: ká:n 'ipanní'te 'unhíccuru: By the end of the thong that
 vastáfan, va: mû:k takuntakka- is sticking off they hang it up.
 rari 'aʔ. Há:ri vura pufá't 'inhí- Sometimes there is not any stick-
 curō'ra, yíθ xas vura takuninhí- ing off, then they tie another one
 cur, pamû: kuntákkarārihe'c. on to hang it up with.

Plate 25, *a*, shows the finished tobacco basket woven by Imk'anvan, the making of which is described above, with cover tied on. Mason, the Ray Collection from Hupa Reservation, Plate 15, No. 67, shows a tobacco basket, which is Nat. Mus. No. 126520, Hupa, collected by Lieut. P. H. Ray; see also his comment on this basket, which we have quoted, p. 24.

q. Tusipú'nvahiti pakó:h pa'uhsípnu'uk

(MEASUREMENTS OF THE TOBACCO BASKET)

The tobacco basket made by Imk'anvan, the making of which is described on pages 107-126 of this paper, measures 8 inches in diameter, 6½ inches high, and 4¼ inches across the mouth. Attachment points of loops of tie-thong are ca. 2½ inches apart. Projection of loops from basket ca. 2½ inches. Free end of thong 32 inches long. Cover 2½ inches high, 5½ inches diameter. The basket with cover on is 8½ inches high. The finished basket is shown in Plate 25, *a*.

3. Pakah'uhsípnu'uk

(UPRIVER TOBACCO BASKET)

'U:mkun karu vura 'uhsípnu:k
 kuntá'rahiti pakah'árahsa', va:
 vura kunkupavíkk'ahiti pánnu:
 vura sípnu:k nukupavíkk'ahiti',
 va: vura kunkupé'kxúrikk'ahiti'.
 Vúrama 'u:m kunxúnnutiθe, pu-
 saripsáriphitihaθ, 'a:n kunsárip-
 hiti'. Há:ri va: vura kunsárip-
 hiti pa'avahkam kunvíkk'arati
 k'aru vura. Ké'ttcas karu vura
 kunikyá'tti', k'aru vura tú'ppit-
 caθ. Va: vúra pamuθxúppar kun-
 kupé'kyá'hiti', pavura nu: nanu-
 'uhsípnu:k 'u:mkun karu vúra va:
 kunkupé'kyá'hiti'.

The upriver Indians have tobacco baskets, too, weaving them as we do, and using the same kinds of designs. They are kind of limber ones; they do not use hazel sticks, they use iris twine for hazel sticks. Sometimes they use as hazel sticks the same kind of material that they twine with. They make big ones and little ones. They make the cover of it the same way as we do for our tobacco baskets.

4. Pakahapxan'uhšpnu'uk (UPRIVER HAT TOBACCO BASKET)

Pakah'aras 'a₂n kunsáriphiti
pamukun'ápxa'^an. Kúnnutiteas
pa'ápxa'^an, vura kunixúm₂xu'm-
ti'.

The upriver Indians have hats
with twine for hazel sticks. They
are soft hats. One can bend
them together.

A. Pakahápxa₂n pakumé'mus (WHAT THE UPRIVER HATS LOOK LIKE)

Pakah'arahsa pamukun'ápxa₂n
'apxanxárahsa'. Xúnnutitcaš,
'a₂n kunsáriphiti'. Há'ri 'áffiv
'í-θ^y ukríxxàv₂kāhiti'.⁵³ Há'ri
pa'apxan'áffivak 'a₂xkunic 'uy-
vúrukkāhiti'. Há'r íepùk kunik-
rúp₂kō'tti 'apxan'áffi'vak, pí-θ.
'Icpuka'íffuθkam 'apxan'áffiv
kú₂k 'u'ifuθkām₂hivuti', pí-θ ta-
kun'íkrū'pka', 'apxan'áffiv kú₂k
'uifuθkām₂hivuti'. Kuna nu₂ vura
ko'ho máyā'tteas pananúpxa'^an.

The hats of the upriver people
are tall hats. They are limber.
Twine is used for hazel sticks.
Sometimes on top there is a bunch
of feathers. Sometimes the middle
of the top of the hat is painted
red. Sometimes they sew den-
talia on the top of the hat, four.
The small end of the dentalia is
to the top, they sew four on, with
the small end to the top. But our
hats are just right size [height].

B. Pakahapxan'íxúrík (PATTERNS OF UPRIVER HATS)

Xá₂s vúra kó'vúra pakaháp-
xa₂n 'íxurikaxárahsa',⁵⁴ kó'vúr
'á' kunivyihúrá₂n pamukun'ík-
xúrík. Xá₂t karu vura fá't vúra
va₂ kumé'kxúrík, va₂ nukupe-θ-
váyā'nahiti kite kahapxan'ík-
xúrík.

Pretty near all the upriver hats
are long patterns, their patterns
slant up. No matter what the
pattern, we just call it upriver hat
pattern.

C. 'Aθiθúfvō'nnupma Va'árō'ras (SOME HAPPY CAMP PEOPLE WEAVE THAT KIND OF HAT TOO)

'u'mkun káru va₂ ká-kum kun-
ví'kti kuma'ápxa'^an

Pananúvík yí₂v yúruk vúra va₂
kunkupaví₂k'ahiti', káruma 'u₂m-
kun yíθta pamukuntcū'pha', yúhi'.

Our basket works go a long way
downriver; though they talk dif-
ferent, Yuruk, they make our

⁵³ A Klamath hat in the National Museum, no. 24075, has several iridescent tail feathers of the tcíttał Magpie, *Pica pica hudsonia* (Sabine), tied to its top. It was collected at Klamath Indian Reservation, Oregon, by L. S. Dyar, Agent and was accessioned July 20, 1876. Dimensions: 7½ inches diameter, flat top 4½ inches diameter, height 4¼ inches. The longest feather projects from middle of top of hat 11½ inches. See Pl. 26, a.

⁵⁴ = xá₂s vúra kó'vúra pakahápxa₂n vā'ramas pamukun'íkxúrík.

Karuma vura va: kári kunkupa-
víkk^yahiti pananúvík. Káruk
'u:m vura 'aθiθúfvōⁿnūpm u'íp-
panhiti pananúvík. 'Aθiθúfvōⁿ-
nūpma kumaká'm⁵⁵ 'u:mkun ta-
yíθ pamukún'vik.' Aθiθúfvōⁿ-
nupma Va'áru^ras va: vura kari
kunkupavíkk^yahiti pananúvík,
kuna vúra va: ká:n ká:kum takun-
ví'kti pakahápxa'^an. 'Aθiθuftí-
ra:m Va'árá^ras ká:kum 'u:mkun
va: ká:n vúra takunví'kti 'a:n
takunsárip^hiti', va: ká:n vura
káru takunvíkk^yaràtì 'ákxa'^ap.
'Ieví tatak'árahsa'.

D. Pahút mit kunkupít^thiat pa-
kunipíráⁿvutⁱhiat mit pannu:
kuma'árá^ras Pakah'árahsa kó-
vá, kah 'Inná:m pata'írahiv-
ha'^ak

Kó·vúra kuma'írahiv 'u'iran-
kó·ttíhanik 'Inná:m pámita na-
nítta'^at. 'U'atíráⁿnnátíhànik 'ax-
ak'áttiv pa'ássip karu pemvá-
ram, karu patarípa'^an, vo:piráⁿ-
vútíhanik pavá's, 'araráva'^as,⁵⁶
karupakahápxa'^an, karu pa'íp, pa-
vura kó· kumá'u^up pakáruk vá'-
u^up. Kin'é·htíhat mit há'ri pa-
kahápxa'^an, púva: kiníθxūⁿnnátí-
hára, punanúvā·hára.

E. Tcimi nutcuphuruθúne:c paka-
hápxan'uhšípnu'^uk

Há'ri va: kahápxa:n takin'é·
káruk, víri va: pa'ávansa há'ri tó-
kyav 'uhšípnu'^uk. 'A'tcip takun-
píkrū^pvar 'apxanáp^mā'n'nāk.

kind of basketry. And our bas-
ketry extends upriver to Happy
Camp. But upriver of Happy
Camp they have different bas-
ketry. The Happy Camp people
make our kind of baskets, but
some among them make upriver
hats. The Happy Camp people,
some of them there too weave
with twine for hazel sticks, they
there also weave with 'ákxa'^ap.
They are already halfway up-
river people.

(HOW OUR KIND OF PEOPLE USED
TO TRADE WITH THE UPRIVER
PEOPLE AT CLEAR CREEK NEW
YEAR CEREMONY)

Each new year ceremony my
deceased mother would go to
Clear Creek to attend the new
year ceremony. She would pack
upriver two pack basket loads of
bowl baskets and openwork plates,
and dipper baskets; she would
trade them for blankets, Indian
blankets, and upriver hats, and
juniper seeds, for all kinds of
things, upriver things. They
used to give us those upriver hats
sometimes, but we did not wear
them, it does not look right on us.

(TELLING ABOUT THE UPRIVER HAT
TOBACCO BASKET)

Sometimes they give us an up-
river hat upriver, and then a man
sometimes makes a tobacco bas-
ket out of it. They sew the hat

⁵⁵ Or kumakáruk.

⁵⁶ They used to make many buckskin blankets upriver.

Vastáran⁵⁷ takunpiθxúpparari, xas takunpíkrúpsaþ 'a₂nmũ'k 'u₂m pakun'íkrú'pti'. Vúra pukóvúra pikrúpsá'ptihãþ, 'ápap vura nínnamite 'usúrukã'hiti', va₂ kã₂n pe'hé'raha kun'íyvã'y-rarnnihe'ec. Táffirapu vúra takunkífúttcak 'ávahkam pakã₂n 'usúrukã'hiti'. 'Ápap takun'ic-náptcak 'icví táffirapu',⁵⁸ sákri vura takuníkyav. Vúra púttã'y va₂ kã₂n su' mahyã'nnátihap pe'hé'raha'. Vúra patakã'nnimite xas pakun'íhrũ'vti', xas pakun'íkyã'ti pa'uhsípnu'^{uk}, ta'apxan-kémmite. Vúra tapu'imtara-nã'mhitihara pamukxúrik, xas pakun'íhrũ'vti'. Yáv 'ukupé-vã'y-ricukahiti', pakunpihtã'nvuti pe'hé'raha'. Va₂ kumã'i'i pakun-tápkũ'pputi: va₂ 'um pu'iftcikin-ko'ttiha'a. Takun'ákku 'ávahkam va₂ kãri yav tukupé-vã'y-ricukahã'. Kahapxan'uhsípnu'^{uk} va₂ kunkupé'θvúyã'nnahiti'.

F. Pahút kunkupe'kyã'hiti pe-hé'rahamáhyã'nnarav kahãp-xa'^{an} ^{58a}

Patcimi kunikrúppàrẽ'caha₂k pa'íppam, xas kómahite vura takunpú00aã. Pupuxw'ite pú00an-tihap karu vúra. Pavura kómahite kunpú00unti', pakómahite

mouth together in the middle. They cover it with a buckskin strip, and sew it together, with Indian twine they sew it. They do not sew it all up, one end is left open, where they will put the tobacco in. They just stuff a buckskin in on top in the hole. At the other end they put on a piece of buckskin as a patch. They do not put much tobacco in it. It is an old one that they use, that they make into a tobacco basket; it is already an old hat. The patterns can no longer be made out when they use it. It spills out good, whenever they get it out. That is what they like it for: it does not stick [to the basket]. They just tap it [the basket with a stick] and it spills out good. An upriver hat tobacco basket is what they call it.

(HOW THEY MAKE A TOBACCO CONTAINER OUT OF AN UPRIVER HAT) ^{58a}

When they are going to sew with sinew, then they soak it for a while. They do not soak it too much either. They soak only as much as they are going

⁵⁷ They double a buckskin strip over the edges.

⁵⁸ Or tafirapu'icví'ttãtc.

^{58a} For purposes of study, an "upriver hat" in the national collections was made into a tobacco basket by Imk'yanvan. The specimen thus converted is National Museum Spn. No. 19293. Hat collected at McCloud River, Shasta County, California, by Livingston Stone, accessioned July 20, 1876, flat top 4¼ inches across, estimated original height, 3¼ inches. Dimensions of finished tobacco basket, 10¾ inches long, 3¾ inches wide; opening 1½ inches long, ¾ inch wide; loop 1½ inches long. (See Pl. 26, b, c, d.)

kunihró'vic. Páttay takunpú00a-raha'^ak, 'uxé'tteitchiti', 'upíp-pūnti'.

Pataxánnahicite 'upú00arahiti-ha'^ak, xas va: 'ievit takunícxā'y-cūř. Xas takunī'vusúvus.⁵⁹ Xas takuntáxviē. Xas takun'íxxaš.⁶⁰ Takun0akikíkkí'n. Takunpap-putcāyā'tcha'. Xas 'apkúrukkan takunparířī'hva', yítteē'te vūřā. Va: vura ko'samāyā'tcās takuník-ya'v pakó's kunikrúppare'^ec.

Takunpikrúpsař, pa apxan'ap-mā'n'nak. Xákkarari 'utaxnana-nīcukva'te. 'Áppapakm takunsúp-pifha pa'ipám'a'^an. Xas takunikrúpri'n 'ipíhšī'hmū'^uk. Takunīyunkúřihva pa'íppam. Xas va: takunícyū'nkiv pa'íppam. 'Áppap kuna kú'k takunierū'nma pa'ipám'a'^an. Pu'im0ávúřū'ktī-hāř. Xas va: vura kunkupé'krúp-pahiti'. Kó'vūra 'a'tcip takunpikrúpsař. 'Apmā:nmū'k vura hitíha:n 'áxay kunikyā'tti', pak-kári kunikrúpparati'.

Xas 'ievi tinihyā'te takunvúp-paksur patáffirapu', pakunienap-teákkare'^ec po'súřúkkā'hiti 'áppapakm, pávo'áffivhe'^ec. Va: vura kó: utířihiti takunvúppak-suř, pakó: po'sururúprinahiti', va: kó: takunvússuř. Karixás va: takunienáptcař, 'áppapakm takun0í'vk'a'. 'Íppāmmū'k vura ya'v takunkupé'krū'pkāhā'.

to use. If they soak too much, it gets soft, it breaks in two.

After it has soaked a while, they rip a piece off. Then they bend it repeatedly. They clean off the fat or meat. Then they pull off shreds. They run it through the mouth. They chew it good. Then they twist it on the thigh, just one ply. They make it the size they are going to use.

They pinch together the rim of the hat. Both ends are gaping. They make a knot in one end of the sinew thread. Then they make a hole through with the bone awl. They poke the thread through. Then they pull the thread through. Then they pass it back to the other (= first) side. They do not sew it with top stitch. They keep sewing that way. All the middle part they sew together. They keep moistening it with the mouth when they are sewing with it.

Then they cut a widish piece of buckskin to patch the hole with at one end, where the bottom is going to be. They cut it as wide as the hole is, so wide they cut it. Then they patch it, they put it on one end. They sew it on with good sinew.

⁵⁹ Or takunī'vuxúvux. These two verbs have the same meaning. They also sometimes do this to the sinew just before they put it in the water.

⁶⁰ Or takun'íxaxavára'^a.

Xas 'icvi takunvússur patáf-
firapu' t'cúyite vúra, xas va;
pe'krûp takunpîxô'ràriv,⁶¹ pa'ap-
xan'atcipyâ'k po'krúppahitihi-
ra'^ak. 'Axákyā'n takunpîkrû'pvàr
'á'tcip. 'Apápmahite kun'úvrîn-
nàti patakunikrúppaha'^ak, pa'ípa
vura píccî'p kunkupe'krúppaha'.

'Appapkam vura 'úðxũ'sûrà-
hiti', paká'ñ kunmáhyā'nnàti
pehē'raha'.

Karixas vastáran takun'árip-
cûr, 'usúnnũnpñnàhitihàte⁶²
vastáran takunîkrû'pkà', 'íppam-
mũ'^uk, 'á'tcip takunkíffuyrav,⁶³
pa'apmánti'm takunîkrû'pkà'.
Pamúk 'a' kuntákkararihe'^ec..
Pamukun'ihē'rahasā'n'vā, pamu-
kun'ihē'rahamáhyā'nnaramsa'.
Vura puffá't 'á'pun 'í't.cúrutihap,
kó'vúra 'a' 'uvarári'hvā', yāv xùs
kunkupa'ē'θahiti'.

Tafirapuvúppakatcmũ'k takun-
kífútceak⁶⁴ passúrukka'^a. Kun-
xúti xáy 'upásxā'ypà'. Karu va;
ká'ñ kuní'váyrá'mnihvùti' karu
va; ká'ñ kuní'vayríceukvuti',
pehē'raha'.

5. Pe'cyuxθirix'v'o'n'ihē'rahamáh- yā'nnārav

Há'ri vura takunsuváxra kite
'icyuxθirixô'nma'^an. Va; 'ihē'raha
kunmáhyā'nnaramti há'ri. Ku-
níppēnti 'icyuxθirix'v'o'n'ihē'raha-
máhyā'nnāram. Kunícyũ'nnāθ-
vuti píccî'p. Xas va; takunsu-
vāxra', 'ahupmũ'k 'uktátrí'hva
su' páma'^an, va; 'u'ñ pupak-

Then they cut a narrow piece
of buckskin, then they cover
the seam with it, where it is
sewed in the middle of the hat.
They sew it double in the middle.
They keep turning it from side
to side as they sew it, just as
they sewed it before.

One end is open, where they
put the tobacco in.

Then they cut a strip of thong.
They sew it on looped, with
sinew; they fold it on itself in
the middle; they sew it on by
the mouth. They are going to
hang it up with that. Their
tobacco outfit, their tobacco re-
ceptacles, they never leave them
on the floor; they hang every-
thing up, they take good care of
them.

With a little cut-off piece of
buckskin they stuff the hole.
They think it might get damp.
They spill it in and they spill
it out through there, the tobacco.

(ELK SCROTUM TOBACCO CONTAINER)

And sometimes they just dry
an elk scrotum. They put to-
bacco in it sometimes. They
call it an elk testicle tobacco con-
tainer. First they skin it off
whole. Then they dry it, they
brace the skin inside, with [cross]
sticks, so it will not collapse

⁶¹ Or takunpîðxúppa', they cover it with.

⁶² Lit. it is made a little hole.

⁶³ To make the loop.

⁶⁴ Or takunipéivcap, they plug it. The plug of a spn. prepared
was only 3/4" long by 1 1/2" wide. The plug is called kifutcákka'.

kiētúnvutihára, 'ahuptunvé'tc-
mũ'k. Va₂ vur ukupé'vaxrá-
hahiti'.

Fá't vura va₂ kunmáhyā'nnà-
ràmtì patuváxráha'a_k, síkki k'aru
vura sù' kunmáhyā'nnaramti'.
Yó'ram kíxxumnípa_k takunták-
karañi.

'Ápsun kuyrá_k mit pamuc-
yuxθirixx'ó'n, 'ínná'k mit
'uvaráñi'hvať, yó'ram kíxxùm-
nípa'a_k. Síkk 'umáhyā'nnahiti'.
Sikihmáhyā'nnaramsa mit.

together, with little [cross] sticks.
They dry it that way.

They put anything inside, when
it is dry, spoons too they put in-
side. In the corner of the yoram
they hang it up.

Old Snake had three elk tes-
ticles [i. e. scrotums], they were
hanging up in the living house,
in the corner of the yoram.
Spoons were in them. They were
spoon holders.

IX. Pahút mit va; kunkupapé'h-
vāpiðvahitihat pehé'raha'

(HOW THEY USED TO SELL TOBACCO)

Payíθa 'ára ta'y mu'avaha-
ha'ak, patu'ápúnma vura pukó-
vúr 'ihró'vica'a, púya va; kári
ká'kkum tuyé'crihvà', takun'ik-
váric. Pa'asiktáva:n 'u:m
pakunikvárici pa'avaha'. Ku-
nippé'r: "Pú'há'a, 'ínnák
'u:m pa'asiktáva:n 'ikvárici'."
Púyava; xas 'ínnák tó'váric pa-
'asiktáva'n.

Yakún 'u:m 'utó'nti pakó-
kasípnuk, pamu'avaha'. Há'ri
pa'avansa 'u:m vura púya 'ápún-
mutiha'a pakó' 'u:m pamu'avaha'.

Kúna vúra 'u:m pa'avansa
'ihé'raha xas 'uyé'crihvùti', 'ihé-
raha xas kunikvárici pa'avansa'.
'Ápxa:n 'usuprávarati pe'hé-
raha'. Piðváva kunóarihti 'ápxa:n
'axyàr pe'hé'raha'. Va; kunku-
pató'rahiti'. 'Ápxa:n 'áttcípàri
kuyná'kkite karu kunóarihti'.

Pa'asiktáva:n patakun'ikváric
pa'avaha', kuna vúra pē'cpúk
tu'áffice kite, va; vúra pamu-
'ávan tu'é'r. Pa'avansa 'u:m
pē'cpuk xús 'u'éθti', pa'asiktáva:n
'u:m pú'icpúk xús 'é'θtiha'a,
'ávansa 'u; musípnú'kkiθ 'uθá'n-
niv, yó'ram 'à?. Yó'ram 'à?
'u:m vura 'asiktáva:n há'ri xas
'uvúrá'yvuti', θí'vrihvak yó'ram
'à?. Payáffus kunikyá'rati
yuxóáram, xanvát, tinti'n, 'íp,
'axyús, 'úruhsa', sápru'uk, kó-
vúra va; payáffus kuní'hru'vti',

When a person has lots of food,
when he knows that he can not
use it all up, then he sells some;
they buy it from him. It is the
woman that they buy the food
from. They tell one: "No; buy
it from the woman in the living
house." Then one buys it from
that woman in the living house.
She always counts how many
storage baskets of food there is.
Sometimes the man does not
know how much food he has.

But the man is the one that
sells smoking tobacco; they buy
it from the man. He measures
the tobacco with a basket hat.
They pay him a piðváva denta-
lium for a hat full of tobacco.
They figure it that way. And
for half a basket full they pay a
kuyná'kkite dentalium.

The woman is the one that they
buy the food from, but the money
she only touches; she gives it to
her husband. The man takes
care of money; the woman does
not take care of money; the man
is the one who has his money
basket setting there, on the yoram
bench. A woman seldom goes
around the yoram bench, around
the bench above the yoram.
What they use for making a
dress, abalone, clam, flint pend-
ants, juniper seeds, bull-pine nuts,

'ávansa 'u:m va: púxxùs 'é-θtí-
hàrà, 'asiktáva:n 'u:m va: xus
'u'é-θtí', pa'asiktavan'ù"p.

Pa'avaha takunikváriccaha'ak,
pé'cpuk páva: takunikváriccara-
ha'ak, 'úθvũytí 'ú-vrík'apù¹ pé-
puk. Va: kunkupé-θvúyānna-
hiti 'ú-vrík'apu'ícuk, pa'avaha-
'óráhà pé'cpuk. Takunp'p: "Va:
páyk'yuk pa'atevivk'ampíkvas
'ú-vrík'apu', va: pay paffúrax
'ú-vrík'apu'."

Papuvúra fá't xútiapha'ak kiri
nuθí'c, va: takunp'p: "'U:mkun
púxay 'ára:r 'ú-vríktiha'p."

1. Pámitva pakó'ó-rahitihat pehé'raha'

'Ápxa:n 'axyar pehé'raha kuy-
ná-kkíték'a'íru² 'u'ó-rahiti', karu
há'ri parā'mvaraksāmmútihañ.³
Vúra va: kunθí'nnati pa'apxán-
ʔanammahate papihní'ttécitas pa-
kunsuprávarati pehé'raha. Tcí-
mite vura 'uyá'hiti pa'ápxa'ēn,
púkutcá'ktíha'p, xutnahite vúra
kunikyá'tti'.

disk beads, olivellas, everything
that they use on a dress, a man
does not take care of; a woman
takes care of them, they are
women's property.

When they buy food the
money that it is sold for is
called 'ú-vrík'apù'. They call
it 'ú-vrík'apu' money, the money
for which food is sold. They
say: "That condor plume is
'ú-vrík'apu', this woodpecker
scarlet is 'ú-vrík'apu'."

If they do not want to sell any-
thing, then people say: "They do
not take anything [any money]
from anybody."

(PRICE OF TOBACCO)

A hat full of tobacco is worth a
third-size dentalium, or a full-
size woodpecker scalp. The old
men keep a small-sized hat for
measuring tobacco. The hat does
not hold much, they do not press
it down, they just put it in there
loose.

¹ Cp. 'ip ni'ú'siprè'et, I picked it up.

² Third-size dentalium, sometimes called kuynakitek'a'íruhʔarák-
ka'as, old man third-size dentalium.

³ Full size woodpecker head, lit. one in which the scarlet reaches
the bill. The kinds with smaller scarlet, from the male birds, are
called 'icví'tta'c.

X. Pahút kunkupe'hé'rahiti'

(TOBACCO SMOKING)

1. Po'hrâm

(THE PIPES)

A. Payiθúva kʷók mit kuma- 'úhra'am^{3a}

(THE DIFFERENT KINDS OF PIPES
THAT THERE USED TO BE)^{3a}

Va₂ vura kite kʷók'a'ahup-
úhra'm mit kunikyá'ttihať xavic-
úhra'am,¹ karu faθip'úhra'am,²
karu xuparic'úhra'am.³ Xavic-
úhra'm karu faθip'úhra'm va₂
kite kunic vura kʷók mit pakunik-
yá'ttihať.

Xuparic'úhra'm yurukvā'ra-
'uhramíkyav. Púmit vúra va₂
'ikyá'ttihať puxx'íte pánnu₂
kuma'árā'raś, va₂ vura kunic
'umússahiti pafaθip'úhra'am.
Kuna vura paxuská'mhar va₂
mit kite kunic kunikyá'ttihať
paxupári'^c.

Papi'é'p va'úhrā'msahanik va₂
vura kíťchanik xavic'úhra'am, va₂
vura kō kíť pamukun'úhra'm-
hanik pe'kxaré'yav papikvah va₂
panuθittí'mtí'.

Va₂ vura yú'xas⁴ su' xé'ttcite
pamússu'^{uf}, pavura xávic uku-
pittí', kúna vura púmit vura va₂

The only kinds of wooden pipes
they used to make were of arrow-
wood, manzanita, and yew. The
kinds they made most were of
arrowwood and manzanita.

The yew pipe is a downriver
Indian make. Our people did not
make it much. It looks like the
manzanita pipe. But they [our
people] made more bows of the
yew wood.

But the old style of pipe is the
arrowwood pipe alone, that was
the only kind the Iłxareyavs used
to use according to what we hear
in the myths.

Elder is soft-pithed, like arrow-
wood is, but they never made
pipes of it. They were afraid of

¹ Xávic, Arrowwood, Mock Orange, *Philadelphus lewisii* Pursh var. *gordonianus* Jepson.

² Fáθi'p, the wood of any one of the four species of manzanita occurring in or near the Karuk country. The wood of any of these species could be used indifferently for making a pipe.

³ Xupári'^c, Western Yew, *Taxus brevifolia* Nutt.

^{3a} For illustrations of pipes see Pls. 27, 30, 34; also the illustrations in Powers (reproduced as Pl. 29 of this paper), Mason, McGuire; Goddard, Dixon, and Kroeber (for references see pp. 23-34).

⁴ Yú'xas, Blue Elder, *Sambucus glauca* Nutt.

'ikyá'tihaphat po'hrâ'm. Kun-
 řá'ytihat mit payú'xas, mit kuni-
 píttihať kemicappířic, puya'ha-
 rappířic.

Ká-kum 'ukkó'rahina'tihanik
 karu ká-kum vura pu'ikk'ó'rahi-
 tihaphanik pa'ahup'úhra'am, xá't
 fá't vura kuma'áhup. Káruma
 vúra 'uhrámká'msa va vura
 'ikk'ó'řipuxsahanik há'ři. Tay
 mit vura 'u'mkun káru vura
 púmit 'ikk'ó'rahitihaphat pamu-
 kun'úhra'am. Pa'ararakká'ni-
 mitcas pamukun'úhrā'mhanik
 pe'kk'ó'řipuxsa'.

Karu vura ká-kum 'u'mkun
 'aso'hram'úrā'mhānik pamukun-
 'úhrā'mhanik, kó'vúra 'āshanik
 po'hrā'm.

Mi tavé'ttak va pa'apxantín-
 nihite kunivyíhukkať, ta'y pe-k-
 yá'ras. Va kári vúra ko'vura
 kunic tayřo pakunikyá'tti pa'ā-
 ra'ar. Va vura kari kunikyá's-
 sip pavura kó' kuma'úhra'am
 kunikyá'tti'. Ká-ku mit 'apxan-
 tinihite'úhra'm kunic kunikyá't-
 tihať. Yítekúnicitcas pa'uhrā'm
 va mit pakunikyá'ttihať.⁵

elder, they said it was poison
 wood, dead person wood.

Some wooden pipes no matter
 of which kind of wood they were
 made were provided with stone
 bowls and some were without
 stone bowls. Even big pipes
 were bowlless sometimes. Lots of
 the men did not have any stone
 bowl on their pipes. Those were
 the poor people's pipes, the ones
 that had no stone bowls.

And some people had stone
 pipes, the whole pipe of stone.

After the white people came,
 there were lots of tools. Then
 the Indians worked everything
 different. They started in then
 to make all kinds of pipes. They
 made some like white men's pipes.
 They were funny looking pipes
 that they made.⁵

⁵ Pl. 27, d, shows Nat. Mus. specimen No. 278473, apparently collected at the Hupa Reservation, which is declared by Imk'anvan to be a typical pipe carved out by the Indians in imitation of a White man's pipe. She even said that she suspected the soldiers at Hupa had whittled out such a pipe, and not Indians at all. To show how totally unfamiliar Imk'anvan was with northern California all-wood pipes of a kind not made by the Karuk-Yuruk-Hupa, with very slender stem and a portion suddenly becoming much thicker at the bowl end, she declared that the pipes of this type shown in Powers' Fig. 43 (reproduced as our Pl. 29), from McCloud River, Feather River, and Potter Valley, are also freak pipes, made by Hupas "mocking" the White man pipes.

a. Paxavicʔúhraʼam^{5a}(THE ARROWWOOD PIPE)^{5a}

a'. Pe-kxaré-ya va: mukunʔúh-
rā-mhanik xavicʔúhraʼam

(THE ARROWWOOD PIPE WAS THE
PIPE OF THE IKXAREYAVS)

Pi'ép mit 'u:m vúra ta:y pax-
xávic Kaʔtimí'n⁶ 'inirahíram pax-
xávic. Va: vura kumá'i'ihaniik,
pattá'yhániik, pe-kxaré-yav 'u:m-
kun káru vúra va: pakunikyá't-
tihanik pavimtá:p, karu pakun-
níhaʔ, karu pāmti'kké'r,⁷ kar
imóá'tvar, karu tákkasaʔ, karu
papasni'kk'é'r⁸ va: kuníkyá'tti-
haniik, pakkó'r⁹ karu vura va:
kunikyá'ttihanik paxxávic. Xa-
vicʔúhra:m karu pakunikyá'tti-
haniik, tcántcá'fkuničas. Xavic-
ʔúhra:m papikváhahirak va'úh-
rā-mhaniik.

Long ago there was lots of
arrowwood at Katimin rancheria.
That was why there was lots of
it, because the Ikxareyavs were
making flint pointed arrows, and
wooden pointed arrows, and In-
dian cards, and shinny sticks, and
shinny tassels, and whistles too
they were making, and comb
sticks too they were making of
arrowwood, and they were making
arrowwood pipes too, white ones.
It was the arrowwood pipe that
they had in story times.

b'. Xavicʔúhnā-mite mit
mu'úhra:m xikí'hiče(SQUIRREL JIM'S PIPE WAS A
LITTLE ARROWWOOD ONE)

'Ióán mit va: ká: nummáhat
Xikí'hiče, pihní'tteiče, ke-vkʷaríh-
óuʷf, kári mit kari kʷá:n kuní-
runná'tihat tcicciháfas. Só-yas
kun'aramsíprínnati', va: ká:n
mit kun'irunnā'tihaʔ, payém
takô, tapuva: 'irunnā'tihaʔ.
Xas 'uppí:p: "Táni'á'tcítcha: pa-
takí'kmahaʔ. Má'sū'm¹⁰ 'íp
nihé'rat, víri va: tánipá'tteur
panani'úhraʼam." "Tcém, máník
nu: páppive'c." Xas kunic pata-

Once we met old Squirrel Jim
at Three Dollar Bar Creek, people
used to travel through there on
horseback, coming from Sawyer's
Bar, they used to travel through
there, now they do so no longer,
they do not travel through there
any longer. Then he said: "I
am glad to see you folks. I took
a smoke a short distance upcreek,
and then I lost my pipe." "All
right, we will look for it." Then

^{5a} See Pl. 27, a, c, e.

⁶ There was xávic on the Ishipishrihak side, too.

⁷ Indians cards were also less frequently made of pihitíri.

⁸ Whistles of arrowwood were made for children, and were also
used in the war dance, brush dance, and deerskin dance.

⁹ A stick of arrowwood a foot or more long, used by the men for
dressing the hair after bathing, also used ceremonially in the new
year ceremony.

¹⁰ Or má'sūkām. Referring to up the Salmon River and its trib-
utaries.

kinvá'm'yuv xas 'uppîp: "Ana-na'úhnā...m'mite."¹¹ 'Uxus xáy kunxus 'ata fá't 'apxantí'tc'úh-ra'am.

as he passed us, he said: "A little Indian pipe." He was afraid people would think it was a White man pipe.

c'. Pahú't kunkupe-kyá'hiti
xavic'úhra'am^{11a}

(HOW THEY MAKE AN ARROWWOOD
PIPE)^{11a}

Takun'áppiv hó'y kite xavic'íp-pa', hó'y 'ata kite payáv 'u'í'hya'. 'Ararapí'mate vúra 'u'm ta,y mit paxávic. Há'ri vura márúk tákunma po'hram'íkyá'yav, puy-ava: kári takunpîp: "Va: ká:n yáv 'u'í'hya po'hram'íkyav, fíppayav, 'uhram'íkyá'yav va: ká:n 'u'í'hya'."

They hunt for where there is an arrowwood bush standing, where there is one that ought to be good. There were lots of arrowwood trees close to the rancheria [of Katimin]. Sometimes they see upslope a good one for a pipe, and then they say: "There is a good one standing there, good for a pipe, a straight one [bush], one good for making a pipe is standing there."

Patakunikyá'vicaha:k paxa-vic'úhra'am, takuníkpá'ksûr pax-xavic'ásxa:y 'ievit.¹² Ká:kum pa'áhu:p puyé'pcaháfa, pa-'uhramé'kyav, tírihca pa'áhu:p. Paká:n kunic 'úmxû'tsurahiti', vaká:n takuníkpá'ksuf, va: 'u'm púva: ká:n 'imxú'tsúrahitihe'cara po'hram'í'cca:k. Vura há'ri vúrava pakuníkpá'kti paxxávic. Va: 'u'm kari yé'pca', va: 'u'm pu'imxáxá'ratihafa, papicyavpí'c takunikyá'ha'a:k, va: 'u'm kári pa'íppa 'iváxra su?.

When they are going to make an arrowwood pipe, they cut off a piece of the green arrowwood. Some sticks are not good for making a pipe, they are widish [not round]. They make the cut where it is swollen [where twiglets branch off], so it will not be swollen in the body of the pipe. They cut the arrowwood at any time. They are good ones, do not crack, when they make them in the fall; the tree is then dry inside.

¹¹ He chanted the word, holding the vowel of the penult very long.

^{11a} For arrowwood pipes in various stages of making and also 4 finished pipes (only the third pipe from the right-hand end is of manzanita) see Pl. 30.

¹² The arrowwood used for pipes is from $\frac{3}{4}$ inch to 2 inches in diameter, the pith channel is $\frac{1}{8}$ inch to $\frac{1}{4}$ inch in diameter. Practically all pieces are straight enough to produce a straight pipe when dressed off, and although the pith channel is often far to one side of the center, the pipe can be centered about it in the dressing.

Picci:p, va: ká:n takuntárup-kuri paká:n 'ihérah u'í-θre'^{13a} po'hnam'íppañite, va: 'u:m xé'ttcite pakuntárukti'.¹⁴ Tcaka-'í'te kūnic pakuntá'teti'. Puyáv-hara payíttecanite puxx'íte takuntá'ttcaha'¹⁵k. Pamussúruvar xáy 'utánniha'. Xáy va: ká:n kunvúppakuri passúruvar; há:ri 'áppapvári passúruvar. Va: 'u:m yáv 'ukupattá'tcáhiti pakuní-rū-h-tiha'¹⁶k. Yíθa 'uhrá:m vúra ta:y pamutá-vé'¹⁷p.

Puhitíha:n 'atcipyá'khára pamussúruvar,¹⁵ po'hram'ahúp'á-teip, há:ri tímvári pamussúruvar.¹⁶ Vúra va: puhúnhara xát pu'atcipyá'khára pamussúruvar,¹⁵ vúra kunímm'ũ'sti pakunxúti va: ká:n várihe:c passúruvar. Va: vúra kunkupatáruk-kahiti po'hram'íppañ, xas va: vúra kunkupatárukkahiti káru pakunníha', pakunihara'íppan-kañ, paká:n kunvé'hk'urivuti payú'¹⁷v.

'Ávahkam karu vúra takunik-xátip, va: vúra takunkupé-xárip-aha po'hrá:m pakunkupe'kyá'-he'¹⁸c, pakari xé'ttcite.

Karixas takunsuváxra', má-kavánnihite, pu'imfirá:ri-khara vúra. 'Imtcáxxahamũ·karu vúra puyávha:ra, 'úmtcũ'nti'. 'Ahir-am'ávahkam 'à' va: ká:n pakun-suváxra'hti', 'í'nná'k, takunták-

They first make hole where the tobacco is going to be, on top of the pipe. It is soft when they make the hole. They dig out the bowl end of the pipe, just as they dig out an arrow, the tip end of an arrow, where they stick the foreshaft in.¹⁴ They also work it outside, they work it to the shape of the pipe, while it is still soft. One ought to whittle it off slow. It is not good to cut it too much in one place. The hole might get spoiled. They might cut into the hole; sometimes the hole is to one side. It is good to whittle it as it is being revolved. One pipe makes lots of whittlings.

The hole is not always in the middle, in the middle of the stick; sometimes the hole is to one side. It makes no difference if the hole is not in the center, they watch where the hole is going to come.

Then they dry it, a little back (from the fireplace), not where it is so hot. They dry it there above the fireplace, inside the living house. It is not good to dry it in the sun either, it cracks. They dry it there above the fireplace inside the living house; they hang it up. It must dry slowly. They do that way so

^{13a} Or 'u'í-θré'círak.

¹⁴ See Pl. 33, a, for dug-out shaft tip of Karuk arrowwood arrow ready to receive foreshaft.

¹⁵ Or pamússu'^{uf}, its pith.

¹⁶ Since the stone pipe bowl conceals the centering or noncentering of the big end of the pipe about the pith cavity, the Karuk are not careful about that end; and they are also careless about centering the mouth end about the hole, some pipes having the hole to one side.

kàràñi. Teaka'í'te po-váxrā'hti'.
 Va: kunkupé'kyá'hiti va: 'u:m
 pu'imtcú'ntihàrà,¹⁷ va: 'u:m
 sákri-vhē'¹⁸. Pató'mtcúraha:k,
 pakunikyá'ttiha'¹⁸, takunpî'p:
 "Tó'mxáxxa'¹⁸."

Hú't manva vura kumá'i'ihanik
 papu'ikmahátera:m suváxrā'hti-
 haphanik paxavio'úhra'am. Vura-
 hú't manva vura kumá'i'ihanik
 'ínnā kite kunsuváxrā'htihañik.
 Pakunñihar 'u:m vura nik há'ri
 'ikmahátera:m kunsuváxrā'htiha-
 ñik, pú mit vura haríxxay nam-
 máhat 'ikmahátera:m kunsuváx-
 rá'hti' pa'uhram'íkya'v, vúra mit
 'ínnā kite kunsuváxrā'htihat
 'íkrivrá'm'mak.

Paxxávic 'u:m vúra pupáram-
 vūtihāp. Punaθittimti'hara xa-
 vic kunpáramvuti', kunsuváx-
 rá'htihāt mit vúra kite 'ínnā'¹⁸.
 Pafaθip'úhra:m vúra kite pakun-
 páramvūti'.

Po'hramí'k'ay xá:t vúra hari
 vura kuníkyav va: vur 'umtcú-
 re'¹⁸, pavúr umtcúre'caha'¹⁸.
 Há'ri vura pu'imtcú'ntihāra, xá:t
 káru su' ássa'y, xá:t karu xáttik-
 rūpma'. Há'ri ávahkam 'u'aram-
 sí'privti pē'mtcūr, karu há'ri sú-
 'kam 'u'áramsí'privti'. Patcé'm-
 ya'te vura yáv takunpe'kyássip-
 re'ha'¹⁸, karu patcé'mya'te ta-
 kuntárukka'ha:k po'hram'íppañ,
 pakari'ássa'y, va: 'u:m pu'ifyé'm-
 tcú'ntihāra, va: 'u:m kári pa-
 mu'áhup xūtnāhite, va: 'u:m yáv
 'ukupe-vaxráhahiti'. Va: 'u:m
 yá'mahukate pakári 'ássa'y, va:
 'u:m yá'mahukate'íkya'v, karu vu-
 ra va: 'u:m pu'imtcú'ntihāra.

it will not crack, so it will be
 hard. When it cracks when they
 are making it, they say: "It is
 cracked open."

It was funny that they did
 not dry the arrowwood pipes in
 the sweathouse. It was funny
 that they always used to dry
 them in the living house. The
 arrows they sometimes used to
 dry in the sweathouse. But I
 never saw them drying a pipe
 that they were making in the
 sweathouse; they just dried them
 inside, in the living house.

The arrowwood they did not
 boil. I never heard that they
 boiled arrowwood, they just dried
 it in the house. But the manza-
 nita they boiled.

Pipes in the making will crack,
 if they are destined to crack, at
 no matter what season the wood
 is gathered. Sometimes they do
 not crack although full of sap and
 in the springtime. They start to
 crack both from the outside and
 from the pith channel. If dress-
 ed at once to the shape of the
 pipe and if bowl cavity is dug
 out at once, while still green, it
 will not be so likely to crack, for
 its wood is then thinner and it
 dries evenly. It is easy when it
 is still green, easy to work, and
 that way it does not crack either.
 Sometimes they used to rub on
 grease on the outside of the pipe

¹⁷ Or pu'imxáxxā'rātihàrà.

¹⁸ This is the verb also regularly used of a finished pipe cracking.

Há·ri 'aθkúrit kuniyvúrukti po·h·ramíkyav'á·vahkam, va· 'u·m pu'ivá·xra·htihara pamu'í·ccaha su·, tēaka'í·tē kunie 'uvá·xra·htí', va· 'u·m pu'imtēú·ntí·hara. Há·ri vúra·va mit vúra kunikyá·tí·hat pamukun'ú·hra'am, picyavpí· 'u·m pakaniyá·'atē, va· 'u·m kar ivá·xra pa'á·hup, karu vura pu'imtē·cá·xhara. Há·ri vur xaví·ñ·vára pa·kunikyá·ratí·hañik, va· vura yá·v·hañik, pu'imtēú·ntí·hara, va· 'u·m sákri·v vura kitchanik pé·kyav, sakriví·kyavhañik. Va· vura takunpí·pá·tēur po·hramíkyav patakunmá·ha·k tó·mtēu·, há·ri vura pupipá·tēurati·hañ, va· ká·n vura takun'í·tēu·, kari yí·θ kú·na takunpí·kyav.

Kó·mahite kunsuvá·xra·htí¹⁹ po·hramíkyav 'ahiram'á·vahkam va· 'u·m yá·mahukate 'í·kfú·trá·θun.

Fá·t vúra·va kuma'á·hupmū·k²⁰ kunikfutrá·θunati', 'ássamū·k kuniktí·f·vá·rá·tí', xá·k·karari vura kun·ará·vū·kti'.

Karu há·ri 'í·ppí·hmū·k kun'ík·futrá·θunati po·hramsú·ru·var. 'I·pí·hsí·hmū·k, 'í·kfutrá·θunára·

that they were making, so its juice would not dry in it, and the drying would be slow, so that it would not crack. Pipes were made at all seasons of the year, but the fall was the proper time, for at that time the wood was dry and the weather was not hot. Sometimes they made pipes out of dry arrowwood. They were good ones, they did not crack. The only trouble was that they were hard to make, difficult to make. A pipe in the making they threw away when it was found to be cracked. Sometimes they did not even take the trouble to throw it away, they just let it lie where it was, and started to make another one. They dry the pipe they are making a little above the fire-place so that it will ram out easier.

They ram it out with any kind of a stick; they hammer it [the stick], chisel fashion, they work it from both ends.

And sometimes they ram out the hole in the pipe with a bone. With a bone awl, a rammer, they ram it out. They use a cannon

¹⁹ Their "pipe work."

²⁰ Often with a sá·rip, a hazel stick prepared for use in basketry. The pith is so soft that it can easily be removed with a toothpick. Sometimes the pith is so loose that air can be sucked through it while still intact in the piece of wood cut to the length of the pipe. While the Indians speak of it as being rammed out, it is really dug out as well as rammed out. The Karuk never heard of splitting a pipe tube longitudinally, removing the pith or otherwise making a channel and then gluing the halves together again, as is practiced by the Ojibway in making their pipe stems.

mũ'k, pakun'íkfutráθθūnārāti'. Sakanik²⁰o'ra'ippi', pufitc'apsih-ippi' va; pakun'íhrū'vti', kunθi-myá'tti, pícci'p pa'ippi', vá'ram vura kun'íkyá'tti pamússi'²¹, ní'n-namite vura kun'íkyá'tti', kunθi-myá'tti 'ássamũ²²uk. Karixas ta-kun'íkfü'traθun, xákkarari vura kun'arávũ'kti'.

Kunsuváxrā'hti pícci'p Va; 'u'm xé'ttēcite patuvaxráha; k pa-mússu'²³f. 'Á'pun tó'kyívic paxaví'íkfü'tráθūnāpū', paxavícsu'²⁴f. 'Á'pun tukífkúric. Va; kunkupé'θvúyā'nnahti makarúna pá-ké'vni'kkiteās karu papihní'ttē-tēās, xaví'íkfü'tráθunapu', va; kunkupe'θvúyā'nnahti'.

d'. 'Amvavákkay vo' á'mnúp-rihti paxaví'úhramsúru'var

a''. Payiθúva kó' kumapássay k'aru 'amvavákkay

Karu há'ri 'amvavákkaymũ'k takunθáruprinavaθ po'hramsúru-var.

Patakun'í'kk'árahak pa'á'm'-ma, pinná'n'ni, 'itrō'pasúppa; vur é'k tamé'ktátta'y pavákkay, pe'knimnamké'mmítcha'²⁵k. Va; pa'amve-váxráhak su' pakun'á-rā'rahiti', 'ú'yvaha karu vura sū' kun'árá'rahiti', pufitc'í'vāxra karu vura kun'á'mti', 'ikye-puxké'mmítca karu vura kun'árá'rahiti'.

'Amvavákkay 'u'm vura vā'n-nāmicítēās, pássay²⁶ 'unúhyā'ttās, 'ipē'únkinatēās. Pinná'ni 'u'm pátta'²⁷y, 'imfirá'ri'²⁸k, pakun'á'mti pa'á'mmáhak.

bone, a deer's leg [bone], they first file the bone off, they make its point long, they make it slender, they file it off with a rock. Then they ram it out, coming from both ends, the pipe.

They dry it first. Its pith is softer when it is dry. The ram-mings fall on the ground, the arrowwood pith. It is curled up on the ground. The old women and old men call maccaroni that way, arrowwood rammings, that is what they call it.

(A SALMON-GRUB EATS THROUGH THE ARROWWOOD PIPE HOLE)

(THE DIFFERENT KINDS OF SALMON BEETLE AND WORM)

And sometimes they bore out the hole in the pipe with a salmon worm.

When they catch salmon, in summer, in a few days it is full of bugs, if it is in an old living house. They live in the dried salmon, and in the salmon meal too they live, and they eat dried deer meat too, and they live in old untanned deerskins too.

The salmon worms are longish ones, the salmon beetles are short ones. In the summertime there are lots of them, in the warm time, eating on the salmon.

²¹ 'Ára;r mit k'áru yíθθa vó'θvū'yti'hāt Pássa'y, Ka'tim'í'n mit ukré'²²et, pa'icvirípmā; mit kuníppē'ntiha'. There was a person named Salmon Beetle too, he lived at Katimin. He died about 1877.

Pássay 'u:m mutúnvi:v 'amva-vákkaý. Pavúra kó-vúra kô's. Pássay 'u:m vura 'á'mmáhak 'u'uruhik²²ô-ti', 'unuhtunvé'ttcaš, tâ'ay. 'Amvavákkay xas takunkíttra'. Tcé'myate ta:y pavákkaý. Tcé'myate kunké'tcasahiti'. Karixas kúkku:m va: takunkíttra', pássay takunpárihič. Xas kúkku:m takunpúruhpa'.

Vura 'u:m hitíha:n va: ká:n kun'ára-rāhiti 'a'mmáhak. Há'ri va: vúra nu'á'mti pavákkaý, xaθimtup kúnic. Páma:n tanúksi-vcūrāhà'^ak, va: kari pavákkay tánumma patakun'iruvon-nícukva', patanúksi-vcūr. Pa'á'ma patayáv nupikyá'ha'^ak, va: kari 'í'm tanusā'nnupuk, karixas sáripmũ'k tanutáttuyeur pavákkaý, víri pa'á'pun takunívrāic, va: vura ká:n takunpé'rūnpà'. 'Ikrívkí kók pa'amve-váxra 'á'mtíhansañ. Kók pakun'á'mti pa'amve-váxra'. Kuyrá'k kók pa-pássay karu kuyrá'k kók pa'amvavákkay.²² Nu: karu kumá'í'i nu: pa'ára'r, nu: karu 'amvámvā'nsà'.

The salmon worms are the salmon beetle's children. There are all sizes of them. The salmon beetle lays eggs on the salmon, little eggs, lots of them. The salmon worms hatch out. Soon there are lots of the worms. Quickly they grow big. Then they hatch out again, they turn into salmon beetles. Then they lay eggs again.

They live all the year on the salmon. Sometimes we eat some of them, like we do grasshoppers. When we peel the skin off, then we see the bugs crawling out, when we peel it off. When we clean the salmon, we take it outdoors, then we brush it off with a bundle of hazel sticks, then they fall on the ground, and that is where they perish.

There are six kinds of salmon eaters, there are six kinds that eat dried salmon: there are three kinds of salmon beetle and three kinds of salmon worm. And we make seven, we Indians we are salmon eaters too.

²² The kinds of beetles and grubs described by the Indians have been quite satisfactorily identified.

Efforts to obtain a specimen of either adult or larva of the small bluish black beetle described respectively as the only pássay and 'amvavákkay which were found in the dried salmon before the Whites came, have not been successful. According to Dr. A. G. Boving, of the Division of Insects, U. S. National Museum, it is probably *Necrobia mesosternalis* Schiffer, which is native to America and reported from Arizona, a species closely resembling in appearance of both adult and larva and in habits the common cosmopolitan *Necrobia rufipes* DeGeer, which has been introduced into America from Europe. The color of the adult is bluish black, and it is smaller than the adults of *Dermestes vulpinus* and *Dermestes lardarius*, which is exactly what the Karuk state. The larva is reddish (according

Kuyrá:k kó:k tapapássaý: Yíθ-
 θa pakumapássaý va: 'u:m vura
 tú'pitaś, 'ikxánnamkūnicitas,
 'ámkū'vkunicitas kúníc. Pi'ép
 vúra va'amvapássaý va: pay-
 kʷó'ók.

Va: u:m yíθ kunimmússahiti
 papássaý ké'citaś, va: 'u:m 'ik-
 xáràmkūnicàś, 'iθákō-vúra 'ikxá-
 ràmkūnicàś.

There are three kinds of salmon
 beetle already:

One kind of salmon beetle is
 little, black bluish ones. This is
 the old-time salmon beetle.

Another kind of salmon beetles
 are larger, they are black, they
 are black all over.

to Dr. Boving, more precisely reddish blue or brownish blue) and not very hairy, which agrees with the Indian description of the original pipe-boring worm, listed first in the text, and indicates that the first-listed beetle and worm were adult and young of *Necrobia*. The larvæ of *Necrobia* species live in carcasses, meaty or greasy refuse of all kinds, hides, old clothing, rags, or shoes. While making galleries is not the regular habit of this larva, it is capable of making holes and galleries. A *Necrobia* larva confined in a bottle by Dr. Boving ate its way through the cork. The *Necrobia* larvæ are also well fitted for making galleries since they are practically hairless. *Dermestes* larvæ on the other hand live in soft material and are quite hairy.

The second and third kinds of beetle enumerated in the text have been identified respectively *Dermestes vulpinus* Fabr. (black all over) and *Dermestes lardarius* Linn. (black with the foremost part of the wing-covers yellowish gray). These are both Old World species, now cosmopolitan, and introduced into America by the Whites. They are species occurring in the salmon and seen about the houses of the Karuk at the present time. The worm listed second in the text is the larva of either of these species, the appearance being almost identical. It is interesting that the older Karuk still remember that these are not the old-time kind.

The worm listed last in the text, occurring only in actively rotting salmon, and white in color, is the maggot of fly species.

The boring habits of another *Dermestes* species, *D. nidum*, are of interest in this connection. *D. nidum* lives in the nests of herons from Massachusetts to Texas and eats fish refuse. The larva of this species when about to enter the pupa stage, bores into the heartwood at the broken off end of a twig to a depth of an inch or more (precisely after the manner of Karuk pipe boring), sheds its skin to plug the entrance of the hole, the hair sticking backward to block any intruder, and when the beetle hatches out it is strong enough to back out, ejecting the skin. (Information about habits of *D. nidum* furnished by W. S. Fisher, Division of Insects, U. S. National Museum.)

Va₂ vura xá's kô's payí00a kuma pássay kô's,²³ yí0úva kít-kunimmússahiti'. Ké'citcas²⁴ va₂ káru vúra, pa'á'tcip tapúkrā'm-vam kumapássaý.

Kuyrá:k kô'k karu pa'amva-vákkaý:

Yí00a pakumavákkay kunic'im-yáttipuxsa'. Va₂ 'u₂m puxx'wítc 'ā'xkunicaš, kunic xā'skúníc 'am-tap-kunic'ā'xkúnícitcaš. Pa'a0-kuritarā'ahup'ássippak va₂ káru vura ká'n kun'árā'rahiti'. Kun-imcákkarati pa'a0kérit. Pa'ahup fá't vúrava kun'á'mti pa'a0kúrit kitcha'ak, va₂ karu kun'a'mti'. Pamakayvaské'mite tanu'úsip-rē'ha'ak, va₂ káru vura ká'n kun'árā'rahiti sùl. Va₂ 'u₂m pa-pi'é'p va'amvavákkaý. Va₂ pá-'u₂m va₂ po'hrá'm 0aruprí'n-nátihañ, va₂ pá'u₂m pa'amvavákkaý. Kun0ittl'mti va₂ pikvāhāhīrak kun'íhrū'vtihānik pa'amvavákkaý, va₂ kumá'i'i pa-vákkay kun'íhrū'vti'. Va₂ po'h-rāmsu'f 0aruprí'nnátihañ.

Yí00 'u₂m pakumavákkay 'im-yáttarās, ké'citcaš. Va₂ 'u₂m vúra púva₂ ká'n 'árā'rahiti haphanik pi'é'p. Payém 'u₂m vúra va₂ táтта'y.

Karixas yí00a karu teántcā'f-kunicas pa'amvavákkaý, tú'ppit-caš, va₂ 'u₂m pa'amvaxxá't kun-á'mti', pa'amve-váxra pató'xá't-taha'ak, va₂ kun'á'mti'.

About that same size there is another salmon beetle, only it looks different. They are big ones too, striped across the middle.

There are three kinds of salmon worm too:

One kind of the worms has little hair on. They are very red, they are kind of grayish red ones. In a greasy wooden cupboard they live too. They smell the grease. They eat wood or anything if when it only has grease on it, they eat it. And whenever we pick up an old rag, they are living in it too. That is the old-time salmon worm. That is the tobacco pipe borer, is the salmon worm. Because they heard in the stories that they were using it, that salmon worm, that is why they use it. It eats out the pipe pith.

Another kind of the worms are hairy ones, big ones. They did not use to be here long ago. Now there are lots of them.

Then there is another kind of salmon worms that are white ones, little ones, they eat the rotten salmon, whenever that dry salmon gets rotten, then they eat it.

²³ Or yí00a kumapássaý va₂ vúra xā's kô's, there is another salmon beetle about that same size.

²⁴ Nondiminutive ké'ttcas would never be applied to salmon beetles, the diminutive, usually translated as larger, being preferred.

b". Pahú't kunθaruprinávā-θtiha-
nik pavákkay po'hramsúruvár

(HOW THEY USED TO MAKE THE
SALMON GRUB BORE THE PIPE
HOLE)

Patuváxra po'hrá'm, vaꞤ káꞤn
takun'í'va yramni pa'amvá'θkú-
rit po'hramtárùkvārak. 'A' tak-
un'íhiyí'crihmaθ. Xas vaꞤ kuním-
m'ū'stí'. Tcaka'í'mite vur 'u-
'úkkūrihtí paθkúrit. PúyavaꞤ
kunímm'ū'stí' yané'kva tuváxra
paθkúrit, su' vaꞤ vura tupík-
k'asva' paθkúrit.

Karixas vaꞤ kári patuváxra',
paθkúrit, karixas 'amvavákkay
takun'áppiv, karixas vaꞤ káꞤn
'ámmáhak takun'áppiv pavák-
kaý. Sú'fak taꞤy ki pavákkaý,
sú'f'ccak. Karixás vaꞤ su' tak-
unθá'nnam'ni, po'hrá'mmak sù'.
Kohomayá'te vura pavákkay
pasu' takunθá'nnam'ni. Karixas
'axváhahmū'k takuniptaxvāh-
tcak, karixas 'a' takuntákkarari
'ā'nmū'uk. Pamússuf vaꞤ tu-
'ā'mnúpri'.

Xas pataxxár utákkārārihvā-
ha'ak, 'axmay íkvúra xās tákunma
yanné'kva to'θárùprīnahiti po'h-
rá'm. Hínup é'kva tó'θáruprin
pamússu'f po'hram'íkyav. Pú-
yavaꞤ kárixas takuníkyav po'h-
rá'm.

Puhitíhā'nhara pavákkay 'ih-
rúvtíhaþ. VaꞤ pa'áraz'r vaꞤ
kumá'í'i vura pavákkay su' 'u-
θamnā'mníhvutí, kiri vaꞤ nipi-
tcakuvā'nnārātí' panani'úhra'am.
Karu há'ri vúra pu'íkyá'ttíhara
pavákkaý, há'ri tó'myáhsaþ. VaꞤ
kite kúníc vura kunkupitti' pa-
kuníkfutrā'θθūnātí'.

When the pipe is dry, they spill
salmon grease into the hole that
has been dug in the pipe. They
stand it up on end. Then they
watch it. The grease soaks in
slowly. Then they see that the
grease has dried, the grease has
already soaked in.

Then when it gets dry, that
grease, then they look for a sal-
mon worm; then they look for
the worm there on the dry sal-
mon. There always are lots of
them on the backbone, on the
backbone meat. Then they put
it in, in the pipe. It is a medium-
sized worm that they put in.
Then with pitch they shut it up.
Then they hang it up with twine.
It eats its way through.

Then after it has hung for a
long time, then all at once they
see that the pipe has been bored
through. Behold, he has eaten
along the pith channel of the
unfinished pipe. Then they fix
the pipe.

They do not do it with the
worm all the time. A man puts
it in there just because he wants
to brag over his pipe. And some-
times the worm does not do the
work, sometimes it gets suffo-
cated. The way that they usu-
ally do is to ram it out.

e'. *Teaka'i'mite'ikyav xas pakun-
pikyā'rati po'hrām*

(THEY ARE SLOW ABOUT FINISHING
UP THE PIPE)

Píci:p va:k kunikyā'tti 'ávah-
kam pavura po'hrā'm 'umús-
sahitihe'e, karixas 'ippan kuna
takuntáruk, karixas takunsu-
vāxra'. *Teaka'i'mite po'ham'ík-
yav xas patakunpíkyā'r.* *Ta-
kunífü·trāthūn.*²⁵ *Teaka'i'mite
vura 'asaxyíppitmū·k*²⁶ *kuntaxíc-
xí'cti 'ávahkam. Xara kunōim-
k'yutik'yúttiti 'ássamū'uk, 'íffuθ
kuna teimtcí·kk'yārāmū'uk.*

First they make the outside
shape of the pipe and dig out the
bowl, then they dry it. Then
they are slow about finishing up
the pipe. They ram it out.
Slowly they scrape off the out-
side with white rock. Then they
rub it for a long time with a rock,
and at last with scouring rush.

f'. *Xavic'úhra'm 'u:m sírik'yūnic*

(AN ARROWWOOD PIPE SHINES)

*Xāvic 'u:m sírik'yūnic, tcém-
ya:tc kunikyā'tti sírik'yūnic.
Teāntcā'fkunic káru. 'Im'yusáyav
po'kkō'rahitiha:k 'íxáramkunic
pe'kk'ō'r, paxavic'úhra'am.
Teāntcā'fkunic.*

Arrowwood shines, they quickly
polish it. It is white too. It
looks pretty when an arrowwood
pipe is bowled with a black pipe
bowl. It looks white.

b. *Pafaθip'úhra'am*^{26a}

(THE MANZANITA PIPE)^{26a}

*Fáθθi:p k'yáru vura kunikyā'tti
po'hrām. 'Ā'xkūnicas pafaθip-
'úhra'am. Ta:y vura kuníhrū'vti
pafáθθip, síkki k'yáru kunikyā'tti',
kar iktī'n, karu tasánsárar, kar
'uripihivíkk'yat.*

They make pipes of manzanita,
too. They are red ones, the
manzanita pipes. They use man-
zanita for lots of things, make
spoons, and canes, and acorn-
soup scraping sticks, and reels for
string.

a'. *Pahút kunkupé'kyā'ssipre-
hiti pafaθip'úhra'am*

(HOW THEY START TO MAKE A
MANZANITA PIPE)

*Pa'avans uxútiha:k kiri faθip-
'úhra'm níkyav, xas tuvá'ram,
tu'appivar pafáθθi'p. Púyava
patómmáha'ak, xas 'icvit tók-
pāksūr, ké'tc vura tók-pāksūr,*

When a man thinks he wants to
make a manzanita pipe, he starts
off, he goes to look for manzanita.
Behold, when he finds some, then
he cuts a piece off, a thick piece,

²⁵ The informant is grouping both the ramming and the worm-
boring processes under the term "ramming."

²⁶ A chip of this rock was used for many purposes as a knife.

^{26a} See Pl. 27, b, and Pl. 30, third specimen from right-hand end.

áxxak tu''árihic va'^a.²⁷ Xas to-p-
vâ'ram, va_ː kite tu'ê-θ pa'áhup
pa'íp 'ukyá't, pafaθip'áhup.

Kárixas 'á'tcip to-parakva_ː.
Papuparakvaraha'^ak, pato-kyá-
ha_ːk su_ː 'usú-fhiti', va_ː 'u_ːm
'umtcúre'^c.²⁸ Pasu_ː usú-fhiti-
ha'^ak, va_ː 'u_ːm vura hitíha_ːn
'úmtcū'nti', xá't 'ásxa'y karu
xá't 'iváxra'. Pa'á'tcip to-parak-
varaha_ːk, pafaθip, va_ː 'u_ːm pu-
'imtcū'ntihara po'hram'íkyav.
Pafaθipsikki karu vúra va_ː kun-
kupe-kyá'hiti', kunikxárip'rup-
ràmti pamússu'^{uf} pasikíh-
í'ck'âm.

b'. Pahút kunkupappáramvahiti
pafaθip'áhup

Karixas pícci_ːp pafaθip'áhup
'icahémfirak takunpáram'va, va_ː
'u_ːm pu'imtcúre'cafa, va_ː 'u_ːm
sákri_ːv. Kunpáramvuti 'icahém-
firak pafaθip'áhup, pa'uhra_ːm
kunikyá'vicaha'^ak, va_ː vura káru
kunínni'eti', pasikíhíkyav, pas-
síkki kunikyá'vicaha'^ak.

c'. Pahút há'ri 'aθkúritta
kunθá'nkuri po'hram'íkyav

Há'ri 'aθkúrittak takunpúθa_ːr,
há'ri 'akrahaθkúrittak, karu há'ri
vura vírusura'θkúrittak.

for he is going to make two out of
it. Then he goes home, packing
the wood that he has "fixed,"
the manzanita wood.

Then he splits the wood in the
middle. If he does not split it,
if he makes it with the heartwood
inside, it always cracks. If the
heartwood is inside, it always
cracks, whether green or dry.
But if he splits the manzanita
wood, then the pipe that he is
making does not split. They
make the manzanita spoons the
same way too, they chop out the
heartwood from inside of the
spoon.

(HOW THEY BOIL THE MANZANITA
WOOD)

Then the first thing they boil
the manzanita wood in hot water,
so it will not crack, so it will be
stout. They boil the wood when
they are going to make a pipe,
just as they do to a spoon that is
being made, when they are going
to make a spoon.

(HOW SOMETIMES THEY SOAK THE
PIPE THAT THEY ARE MAKING
IN GREASE)

Sometimes they soak it in
grease, in eel grease or in bear
grease.

²⁷ The piece of manzanita used for making a pipe must have double the diameter of the large end of the pipe, if the principle of eliminating the heartwood is followed, as Yas always does. Since the largest manzanita pipes, of what is called Yuruk style, are sometimes 2 inches in diameter at the bowl end, a piece of manzanita some 4 inches in diameter is required. Such large pieces are familiar to the Indians, since they are used in making manzanita spoons.

²⁸ Or 'úmtcū'nti', it always gets cracked.

d'. Pahút kunkupattárupkahiti
po'hramñippan

(HOW THEY DIG OUT THE BOWL
CAVITY)

Karixas po'hnamíppanite ta-
kuntárupkufi, pehérah u'í-θré-ci-
fak. Taxaravé'tta kunkímnūp-
hanik.

Then they dig out on top of
the pipe, where the tobacco is
going to be. They used to burn
it out.

e'. Pahút kunkupe'kyá'hiti
pamussúruvar

(HOW THEY MAKE THE HOLE
THROUGH IT)

Xas pamusúruvar takuníkyav.
Paffáθi:p 'u:m vura pusúrvára-
hitihara, puva: kupítihara pax-
xávic ukupitti'.

Then they make the hole. The
manzanita wood does not have a
hole in it like the arrowwood does.

Payém 'u:m vura 'á-hm-ūk
takuníkrúprínnāti', simsimñim-
firāmū'uk.

Now they make the hole in it
with fire, with a hot wire.

Payémninay puxútihap kiri
núkyav faθip'uhramxárahsa', pa-
simsimñimfir takuníyūnvára-
hā'ak, viri hitiha:n vura 'úm-
teū:nvuti'.

Nowadays they do not like to
make long manzanita pipes, just
because when they burn them
through with a hot wire, they
crack every time.

Taxaravé'ttak 'a:h kunθá'nkuri-
vutihanik 'uhramñippankam xun-
yéprímnakmū'uk, karixas 'ipíh-
síhmū'k kuníkrūprínnatihānik,
púyava: vura puyívuha su?.

Formerly they burned out the
bowl with a tanbark coal, then
they bored it with a bone awl;
that way it is not far through.

f'. Pahút 'ávahkan kunkupata-
xicxíccahiti', xú'skúnic kun-
kupe'kyá'hiti k'áru vu'a

(HOW THEY DRESS OFF THE OUT-
SIDE AND MAKE IT SMOOTH)

Karixas yuhírimū'k 'ávahkam
kuntá'vuti', karixas 'ássamū'k
takunθimk'utik'utáyā'tchā',³¹ ko-
homayā'te vúra takuníkyav.
Takuntaxexā'crūcuk 'uhnam-
íppanite pámitva 'á-hmū'k
kunkímnūppa'.

Then with a flint knife they
whittle off the outside, then they
scrape it off good with a rock,
they make it to shape. They
scrape the bowl where they have
burned it out.

Sak'assip'iteúnteur mit pux-
x'ite 'ukyá'rātihať Váskak pasfk-
ki', pafaθip'ahupsikk ukyá'tihať,
va: mit 'ávahkam 'utaxicxícca-
ratihāť, símsi:m 'u:m púmit 'ih-

Bottle fragments were what
Vaskak worked them with most,
when he made his spoons, his
manzanita wood spoons. With
them he scraped the outside of

³¹ Or takuntaxicxíccáyā'tchā'.

rúv̄t̄ihat 'ávahkam̄. Papic̄c̄f̄tc̄
tók̄yá'hāk mit kite símsi:m̄
'úhr̄úv̄t̄ihat̄. Mit up̄t̄t̄ihat̄: Yé'p̄-
ca pasak'ássip̄t̄c̄únt̄c̄ur̄, yáθ̄ah-
sa'. Yá's 'u:m̄ karu vura mit
vók̄hr̄úv̄t̄ihat̄ pasak'ássip̄, pámitv̄
ók̄yá't̄t̄ihat̄ pamu'uh̄rá'm̄, ta'y
mit 'ukyá't̄t̄ihat̄ po'hr̄ám̄.

Xás va: 'ávahkam̄ xú'skúnic̄
takun̄iyav̄ tc̄im̄tc̄f̄kk'áram̄ũ'uk̄.

them. He did not use a knife on the outside. When he first made them was the only time he used a knife. He said: "The bottle fragments are good ones, are sharp ones." And Yas also used to use bottles, when he used to make his pipes, used to make lots of pipes.

Then they smoothe the outside with a scouring rush.

c. Paxuparic'úhra'am̄

(THE YEW PIPE)

Payurukv̄áras há'ri kunik-
yá't̄t̄i', kunip̄t̄t̄i', xuparic-
'úhra'am̄. Va: vura kunkupe'k-
yá'hiti pafaθ̄ip̄'úhra'am̄.

The downriver Indians sometimes make yew wood pipes, they say. They make them the same way that they make the manzanita pipes.

d. Pa'aso'hram'úhra'am̄ ³²

(THE STONE PIPE)

Va: vura kunkupe'kyá'hiti pa-
'asó'hra'am̄ pe'kk'yó'r̄ kunkupe'k-
yá'hiti'. ³³ Há'ri vura payváhe:m̄
xavram̄níhāk numá'hti va: kó-
ka'úhra'am̄, ³⁴ tú'ppitcas pava:
kó'ka'úhra'am̄.

They make the stone pipe like they do the stone pipe bowls. Sometimes nowadays in the old ruined houses we find that kind of pipe, they are small ones, that kind of pipes.

Há'ri vura va: 'ikk'yó'r̄ káru
kunip̄p̄ēnti 'asó'hra'am̄, kunip̄-

Sometimes also they call a stone pipe bowl 'asó'hra'am̄. They

³² 'Asó'hra'am̄, lit. stone pipe, is frequently prepounded to 'ikk'yó'r̄, pipe bowl, to make more prominent the idea of stone pipe bowl, although 'ikk'yó'r̄ means nothing but stone pipe bowl anyway. Similarly 'aso'hram'úhra'am̄, lit. stone pipe pipe, is formed, it being felt as a clearer way of expressing stone pipe than is 'asó'hra'am̄ alone, since 'asó'hra'am̄ is also the name of a magical worm that eats people in the head.

³³ See p. 154.

³⁴ "What is apparently a portion of a pipe wholly of stone was picked up on the surface near Honolulu, on the Klamath River. (Fig. 69.) It is, however, different from the type of pipe used by the Shasta, and was regarded by them as mysterious, and probably endowed with great magic power. It is nicely finished on the exterior." Dixon, *The Shasta*, p. 392. Several Karuk and also Shasta informants have known that all-stone pipes were made by the Indians. They were doctor pipes, hence the connotation of mystery suggested by Dixon's informants.

pěnti 'asó'hra:m 'ukko'rahiti
po'hrá:m karu há'ri kuníppěnti
'aso'hramñikk'ó'r.

Vákkay karu vura vó'θvū.yti
'asó'hra'am,³⁵ 'ára:r kun'ámti',
'axvá:k su' kun'ámti', pa'é'mea
va: kunθayúnkí'nnāti', pa'é'm-
k'ámsa'. Pukúnic xútihap kíri
va: nuθvúyā'nnati pa'asa'úhra:m
karu vura pe'kk'ó'r 'asó'hra:m
páva: kumá'i'i pavákkaý, pa-
arátta'nva kumá'i'i.

B. Po'hramñikk'ó'r

a. Ká:kum 'ukko'rahina'ti po-
hrá:m

Pufáθθi:p kíthàrà pe'kk'ó'r ku-
nikyá'ratí', xavie'úhra:m káru
vura 'ikk'ó'r kunikyá'ratí'.

Pa'ararakká'nnimitcas va:
'u:mkun vura pu'ikk'ó'rahitihap
pamukun'úhra'am, xavie'uhram-
múnaxite vúra, 'u:m vúra.
Tcémya:tc 'umtáktā'kti', sú'kam
'u'ínk'úti', 'ipannítc tómtak,
pehé'raha va: ká:n 'uvrárá'ripti'.

Pa'uhramyé'pe ukko'ràhinà't-
ti 'asáxxū'smū'uk. 'Ikyā'kamñik-
yav xas po'hrá:m 'ukó'rāhiti'.

Va: 'u:m pe'k'orayé'pea pa-
'asá'θk'úrit kunie kumé'kk'ó'r.

b. Ka'timí'n pa'as pakuníp-
pěnti 'Ik'ó'rā'as

Va: vúra yíttce'tc páva: ku-
má's Katimí'n. Va: vur óθvū.y-
ti 'Ik'ó'rā'as. 'Ick'é'ccak 'uh-
yárūprāmti', 'Asa'uruh'ù'θkam.³⁶

say: "The pipe is bowled with
an 'asó'hra'am." And sometimes
they call it an 'aso'hra'am pipe-
bowl.

There is a kind of worm too
called 'asó'hra'am, they eat people,
they eat them inside the head, the
doctors always suck them out, the
big doctors. Sometimes they do
not like to call a stone pipe or a
stone pipe bowl 'asó'hra'am just
because of those worms, those
pains.

(STONE PIPE BOWLS)

(SOME PIPES HAVE STONE PIPE
BOWLS)

Manzanita was not the only
kind that they put stone pipe
bowls onto, the arrowwood also
they fitted with stone pipe bowls.

The poor people's pipes had no
stone bowl, they were just wood.
Pieces quickly come off, it burns
through inside, a gap burns out
at the top rim, the tobacco spills.

But the good pipe is bowled
with serpentine. It is much work
when a pipe has a stone bowl on it.

The good bowls are the fat-like
rock kind of bowls.

(THE ROCK AT KATIMIN CALLED
'Ik'ó'rā'as (PIPE BOWL ROCK))^{35a}

There is only one rock of the
kind at Katimin. It is called the
Pipe Bowl Rock. It is setting
out in the river, out from Round

³⁵ Also 'asó'hnā'm'míte, dim.

^{35a} See Pl. 31.

³⁶ 'Asa'úru is on the Katimin side and 'Ik'ó'rā'as is out in the river
from it.

Kaʔtimʔiŋkʷam ʷúθ ʷaʷssak ʷuh-yárùprāmtiʷ. Kóvúra pavén-nákkir Kaʔtimʔiŋkʷam, ʷíccipic-rihàkam ʷuṁ vura puffá-thàrà. Paʷáraṛ yíṁ mit kunʷaramsíp-rēnnatihat pakuniknansúro-tihat paʷas.

Rock. On the Katimin side out in the water it is setting. All the sacred things are on the Katimin side, on the Ishipishrihak side there is nothing. The Indians used to come from far to peck off that rock.

c. Pe-kxaré-yav vaṁ káṁ kunpíp-pā-θkurihanik paʷasá-yav

(THE IKXAREYAVS THREW DOWN THE GOOD ROCK)

ʷúθ ʷickʷéca kunpíppā-θkuri-hāñik, paʷasaθkuritkʷunickʷaʷm, kuníppā-nʷnik: "Vaṁ káṁ kun-piknansúrō-tihèc yáʷsára. Yáʷsára kir ikyá-kkam ʷukyá-tti xasik ʷuhrámyav muʷúhrāmhèʷc." Vaṁ vura mukunikʷrāshanik Pe-kxaré-yav, vaṁ kunipíttiʷ, Pe-kxaré-yav ʷuṁkun karu vúra vaṁ káṁ pakunikʷá-ttihanik pamukuníkkʷōr vaṁ vúra pakumáʷs. Xára mit vura puxúti-haphat kir ʷApxantinnihic vaṁ ʷúkvar pávaṁ kumáʷs, póhram (± pávaṁ ʷukō-rahitihaṁk) pávaṁ káṁ ve-kʷō-ráʷs. Xa yíṁ kuníē-θmaʷ pe-θivθvānnēn ʷutānniheʷc, Pe-kxaré-yav kuníxviphèʷc, paʷas paʷyíṁ kúṁ kuníē-θmahaʷak, pe-kʷōʷr. Púmit vaṁ yécríhvūti-haphat.

They threw it out in the river, that big black steatite rock, they said: "Humans will be pecking it off. Would that Human will have to work hard before he will have a good pipe." That was the Ikxareyavs' rock, they say, the Ikxareyavs too made their pipe bowls there of that same rock. For a long time they did not want the white people to buy that kind of rock, a pipe bowled with bowl rock of that place. He might pack it far away, and that then the world would come to an end, the Ikxareyavs would get angry, because they had packed away that pipe bowl. They did not use to sell it.

d. Pahú-t kunkupe-knansúrō-hitiʷ

(HOW THEY PECK IT OFF)

Kunikpuhkíré-tti paʷássak, pa-takuníkna-nsurarahaṁk pe-kʷōʷr póhram kunikyá-vicahaʷak. Há-ri pa-hmūk kunvitkíré-tti paʷas-sak.

They swim to that rock when they are going to peck off a pipe bowl, when they are going to make a pipe. And sometimes in a canoe they go to that rock.

Paʷicvit tákunma yav pakáṁ kuníknānsureʷc. Karixas kuníkkʷūppāθtiʷ ʷássamūk, ʷátcip ʷuh-yárupramtiʷ. Xara vura kuníknāmpaθtiʷ, ʷitcānite xas vura takuníknānsur, paʷátcip ʷihyān-

They find a good place to peck it off. Then they peck it around in a circle, leaving it sticking up in the middle. For a long time he pecks around it. Then all at once they peck it off, they peck

nupnamtihatchan va₂ takuník-nānsuŕ. Xas tóppé'ttcip pa'as, pa'ípa tó'knānsūrat. Karixas tupíkpu'vrípa'^a, puxx^uŕte vura 'u'axaytcákkicrihtì pa'as, 'uxxúti xay 'ú:θ 'úkyí'mk'ar. Xas to-p-vá'ram, mukrívra₂m xas tó'kyav pe'kk^yó'or.

off the piece that is sticking up in the middle. Then he takes the rock that he has pecked off. Then he swims out, he holds the rock very tight, he is afraid it might fall in the river. Then he goes home. He makes the pipe bowl at his living house.

e. Pa'as Ka'timí'n pakuníppēnti
'Asaxús'as^{36a}

(THE ROCK AT KATIMIN CALLED
'ASAXÚS'AS (SOFT SOAPSTONE
ROCK))

Há'ri va₂ kunkupé'θvíyānnā-hiti 'asáxxu'^{us},³⁷ karu há'ri kuni-pitti 'asámtu'^{up}.³⁸ Ka'timí'n 'ícké'cti₂m, ka'timí'nsá'm, ká'k-kum va₂ kó'ká's, 'asáxxu'^{us}. Va₂ ká'2n yíθa 'asákka₂m 'úkri₂ 'asa-xús'as 'úθvū'yi'. Va₂ vura há'ri kuníkyá'rat ik'ó'or, xé'ttcite 'uma vúra. Pírick'yūnic su? 'u'ixáxpí'θvā'. 'Imtananámnihite vura pakunikraksúrō'tihānik 'āvah-karū. Puyāv'hara 'uhram'íkyav, teé'mya₂te 'umpátte'c pa'umfírá-hā'ak.

Sometimes they call it 'asáxxu'^{us}, and sometimes they say 'asámtu'^{up}. At Katimin by the river, downslope from Katimin, there are some rocks of that kind, 'asáxxu'^{us}. There is one big rock there that they call 'asaxús'as. They sometimes make pipe bowls of it, but it is soft. It is greenish streaked inside. It is visible where they were cracking it off on top. It is not much good for making pipes, it will soon crack when it gets hot.

Pámitva 'apxantínnihite pakunivíyhukkaŕ, va₂ mit pa'ára₂r va₂ kuníkyá'vana₂ti pa'uhrá'm, va₂ pa'asaxxé'ttcite, ká'kkum vá'ramas karu ká'kkum 'ipeú'nkinateaš. Va₂ kumá'i'i pakuníkyá'vana₂ti pakiníkvárice₂c pa'apxantínnihite 'í'n. Xúsipux kun-má'hti pa'apxantínnihite. Pu-yé'péákkā'nsāhārā, vúra 'u₂m xé'ttciteaš. Yíθa po'hrā'm há'ri 'itrāhyar takin'ž'e.

After the White people came the Indians made pipes of that soft rock, some long ones and some short ones. That was what they were making them for just so the White people would buy it from them. They were just fooling the White people. They [the stone pipes] were not very good, they were soft ones. Sometimes they paid them \$10 for one pipe.

'Ícyā₂ vúra nukyá'vana₂ti', 'uhrá'm, karu vura símsi'^{im},

In the wintertime we were making pipes, and knives, all

^{36a} For picture of this rock and close-up of a section of the top of it where pieces have been pecked out, see Pl. 32, a, b.

³⁷ Mg. shiny rock.

³⁸ Mg. rock white clay.

kóvúra pakumá'u'up, pa'ara-rá'u'up, kári tu'áhu: pa'apxantín-nihite,³⁹ pe'kvára'an, xáttikrúp-mâ kari tu'áhu'u. 'U'á'púnmuti va: kar uxurihârahiti pa'ára'ar.

kinds of things, Indian things, then the White man, who bought things, came around, in the spring of the year. He knew the Indians were hard up.

f. Va: karu kâ:n 'u'asáxxu'shiti
Sihtirikusám

(THERE IS SOFT SOAPSTONE AT
SIHTIRIKUSAM, TOO)

Há:ri Sihtirikusám pa'as kunik-nansúrōtihanik pe'k'o-ré'kyav, há:ri k'áru kun'ē-tei-prinatihanik. Va: kâ:n karu vura pe'k'yó-râ's kunikyá'ttihanik Sihtirikusám. 'Axaxusyá'mmatecasite Sihtirikusám, kuna vura xē'teicās⁴⁰ Xē'teicās 'u:m pe'kk'yó'r va: vé'k-yaav, páva:mũ'k vé'kyav 'ik-k'yó'r xē'teicās, patapríhara'as 'u:m vura ni kunikyá'vic, va: kók pakunikyá'ttihanik va: kâ'n, 'imní'crav karu vura ni kunikyá'vic va: kumá'as kuna vura xē'teicās.⁴¹

And sometimes at Sihtirikusam they used to peck off rock for making pipe bowls or picked it up. They used to "make" pipe bowl rocks at Sihtirikusam too. Those are good looking soapstone rocks at Sihtirikusam, but soft, soft for making pipe bowls of, but they make indeed paving rocks there, that was the kind that they used to make there, and stone trays also they make out of that rock, but soft ones.

g. Pahút kunkupe'kyá'hiti pe'k-
k'yó'r^{41a}

(HOW THEY SHAPE THE PIPE BOWL)

Píccip'as vura mũ'k pakunik-yá'ttihanik. Túppitcas vura kuniknansúnnō'tihatchanik.⁴² 'Ás-sak 'a? xas kunōimyá'ttihanik, kunōimyé'crí'hvutihanik. 'Ávah-kam píccip yav kunikyá'ttihanik vura va: pupikya'náyá'tchitihaphanik, papúva súrùvârahitiha'ak puxutnahite 'ikyá'ttihaphanik. Patasu? 'usúruvârahitiha'ak,

They worked it first with a rock. They chipped off little pieces. They rub it on a flat rock. They rub it down. They make it good outside first. They did not finish it up so good while there was no hole in it. They did not make it thin. When it already had a hole in it, then they fixed it good. They made

³⁹ John Daggett, who lived up the Salmon River at Black Bear mine, and collected many ethnological objects from the Indians in the nineties.

⁴⁰ Or xē'teicās 'uma vúra.

⁴¹ Or xē'tteicās pa'as.

^{41a} For illustration of two detached pipe bowls, both of 'asáxxu'us, see Pl. 32, c.

⁴² Or non-diminutive kuniknansúrō'tihanik.

kárixaskomahayá'tctakunikyá'n'-
nik. 'Ippaní'te ké'te, tinihyá'te
vaꞤ pakunkupé'kyá'hitihanik,
su'kam 'úhyá'kkivti⁴³ vaꞤ kun-
kupe'kyá'hitihanik, paká'n su'
uhyáramnihe'c 'uhrám'mak.
Tím kó'vúra kunθimyáyá'tchiti-
hanik,⁴⁴ fí'ppáyav kunikyá'ttiha-
nik, xú'skúnic kunikyá'ttihanik.
Karixas vé'hcūramū'k pakunik-
rúprīnnatihanik pe'kk'ó'r.
Há'ri sáhyu'x kunmútrā'mni-
vutihanik, vaꞤ u'm tcém-
ya'te kuníkrū'prīnatihanik. Sá-
káru vura pakuníhrū'vtihanik
passúruvar kuníkrū'prīnaratiha-
nik. Pícci'p vaꞤ kuntárukti pa-
'íppankam, karixas súrukam
takuníkyav pasúnnūvānate. VaꞤ
vura 'itcā'nite vura kó'vúra kuni-
kyá'ttihanik, 'ávahkam karu vú-
fa, karu vura sú'kam. Sú'kam
karu vura tinihyá'te kuníkyá'tti-
hanik.

h. Há'ri 'itcā'nite vura té'cite
takuníkyav

(SOMETIMES THEY MAKE SEVERAL
AT A TIME)

Há'ri 'itcā'nite vura té'cite
takuníkyav pe'kk'ó'r, há'ri 'it-
ró'p, 'innā'k vur utá'yhí'ti'.

Sometimes they make several
pipe bowls at a time, sometimes
five; they store them in the
living house.

i. Pahút kunkupáθā'nkahiti
pe'kk'ó'r po'hrām'mak

(HOW THEY FIT THE PIPE BOWL ON
THE PIPE)

Po'hrām u'm pupikyá'má-
yá'tchitihap⁴⁵ pe'kk'ó'r takun-
θā'nkaha'ak. Po'hrām kohoma-
yá'te takuníkyav, pe'kk'ó'r kō'h.
Xas vaꞤ kō' takunθimyav pa'as,
po'hrām kō'h. 'Ávahkam taku-
níptā'vāssūrū po'hrām. VaꞤ vura
po'hrām kó'kkāninay takunvu-

They always have the pipe only
half finished when they put the
pipe bowl on. They make the
pipe the same size as the bowl.
And they file the stone to the
same size as the pipe. They
plane the pipe off on top. They
cut the pipe in every place how

⁴³ Or 'uhyássuru'.

⁴⁴ Or diminutive kunteimiyáyá'tchitihanik.

⁴⁵ Or pupikyá'ratihap.

pákkurihva pakunkupá00ã'ñka-he'^c. Pakár uká'rimhìtìhà'ak xas kari takuniptaxicxíc k'úkku'^um, kári k'úkku'^m takunipcíppün'vâ. Tee'myátcva kunip0ánk0'tti po'h-ramsunuвана'íppañite, kunpik-yá-várihvúti ta'ata ni k'ohomayá'^{tc}. Ko-homayá'^{tc} vúra takuníkyav. 'Itcavu'tsunayá'^{tc} vura takuníkyav, púyava' vura kó-vúra patakohomayá'^{tc} kuníkyav. Teatík vura va' takunpíkyar.

j. Pahút kunkupe'ttákkankahiti'

Púya va' ta'ifutetf'mite xas patákkán takuníkyav, va' vúra kárixas takuníkyav patákkán pavúra kári teimi kunikyá'rê-cà-hà'ak. 'Ínnák 'ahinám'ti'mite pakunikyá'tti'.

Patákkán kunikyá'rati 'icixikiharámma'ⁿ, há'ri k'aru vur am-vámma'ⁿ. Kunpaputeçâyá'tchi-ti'. 'Asé'mni'cñámite⁴⁶ xas ká'ñ takunyú'hka'. Patakunxusmanik takô'h, xas takunímmiê, 'imfir takuníkyav, 'imni'crávák sù'.

Xas teimitcyá'tc vura 'apunáxvu kar axváha', 'itcanipite-çaxváha', patakunpi'cánná'nvà pe'cxikiharámã'n su'. Kuyrá' kó' patakuní'caí.

Pa'apunáxvu 'ararapramsá'íp-paha kunikyá'ti'. Ka'tim'í'n má'm vúr ta'y u'ifti', pa'apunaxvu'íppa', vura fáttá'k xas po'm-ninnú'pran pa'apunáxvu'. Má'n vúra kite po'varasúró'hiti', pa'ípa 'ávahahe'caí. Payváhi'm há'ri piteçaxváha' takuní'cã'nti' karu há'ri prams, tapúva' 'i'cã'ntihap pa'apunáxvu'.

they are going to put the rock on. If it does not fit, they scrape the wood off again, and they measure it again. Every once in a while they put it back again on top of the pipe bowl; they try it on to see if it is right. They make it just the right size. They make it even, fitting it good. Then they get through.

(HOW THEY GLUE IT ON)

The last thing they make the glue. They make the glue only when they are going to use it. They make it in the living house by the fire.

They use sturgeon skin for making glue, or sometimes salmon skin. They chew it good. They spit it onto a steatite dishlet. When they think it is enough, then they cook it. They heat it, on the dish.

Then they mix a little gum and pitch, young Douglas fir tree pitch, into the sturgeon skin. Three kinds they mix together.

The gum they get off of wild plum bushes. Lots of those gum bushes grow upslope of Katimin. The gum comes out at places on them. They just have skins where the fruit was going to be. Nowadays they use sometimes peach or plum gum, they no longer use the [wild plum] gum.

⁴⁶ Or 'imnicnam'ânàmmàhàte.

Va₂ pakuma'axváha pakuní-cāntì 'itecānīppitecāk vāxváha'. Petcānīppitecāk kóvúra 'axvá-hahar pa'ippa', kunie 'ukú-thā-hiti', 'áhupmũ kunkitnusutnús-suti'. 'Ahup?anammahatēmũ k pakunkitnusutnúsuti'. Kitnu-sút nus 'úθvũyti', 'itecānpitckit-nusutnus?axváha'. Va₂ takunpi-cānnānva patákkañ.

Sárip su? uhyárahiti', xay su? 'uvú'n'va? 'uhramsúrũvārāk patákkañ. Karixas va₂ takunīvunu-káyā'tchā pe'kk^{yó}or. Karixas takunéankuñi, pe'kkyóor po'h-rām'mak. Xas takunikéappie po'h-rām, pakúkam 'ukórahiti va₂ kúkam 'usurúkamhiti', va₂ kunkupasuvaxráhahiti'. Xas káñ takunéarieri 'inná'k po'h-rām. Xas xára vura 'uóáñiv 'inná'k 'imfinánnihite.

Karixas va₂ takuniptaxíxcie pa'avahkam tóhrāpricúkähā'k patákkañ. Kóvúra xus-kunie takuníkyav, kohomayā'te vura kóvúra takuníkyav, takunpikya-náyā'tcha'. Xas va₂ teimtcí'k-k'ārāmũ k takunteimýā'yā'tchā'. Karu hári 'aθkúrit takunīvunu-káyā'tchā patakunpíkyar.

The kind of pitch that they mix in is the pitch of young fir trees. The young fir is pitchy all over, as if it were breaking out with pimples. With a little stick they punch it off. It is called punched off stuff, young Douglas fir punched off pitch. They mix it with the glue.

They stick a hazel stick inside so the glue will not run inside the pipe. Then they smear the glue on the stone pipe bowl good. Then they put the bowl in the pipe. Then they stand the pipe on end, the stone bowled end down, they let it dry that way. Then they put it in the living house. It lies in there a long time in the warmth.

Then they scrape off the glue that has run out. They make it smooth all over, they make it even all over, they finish it out good. Then they polish it with scouring rush. Then sometimes they rub grease all over it when they finish it.

k. Pahút kunkupapétteúrōhiti
pe'kk^{yó}or

(HOW THEY REMOVE THE PIPE
BOWL)

'Akáy vúrāvā póxxutiha'k kiri nipíeyũnkiv pe'kk^{yó}or, kari 'asímpũkkātcāk tupúθa?, xas va₂ káñ tómnīneur pamuták-kañ.⁴⁷ Xas tupikyáyav, yiθ tupíkyav patákkañ.

When anybody wants to remove the stone bowl from a pipe, he soaks it in warm water, the glue melts off. Then he fixes it over again, he makes fresh glue.

⁴⁷ Fritz Hanson soaked first-listed specimen made by Yas and removed the bowl with ease.

C. Pahút mit kʷó:s po'hrâ'm, (THE SIZE OF PIPES AND HOW
pamit hú't kunkupe'ttētkira- THEY MADE THEM FANCY)
hitihat'

a. Pahút mit kʷó:s po'hrâ'm (THE SIZE OF PIPES)

a'. Púmit vā'ramasákā'msahara (PIPES DID NOT USE TO BE VERY
po'hrâ'm LONG)

'U:mkun vúra va: kunkupá'ā-
pūnmāhiti'. Pekxar'yav karu
vura vakó:shānik pamukun'úh-
ra'am, va: pakunfúhi'cti'. Va:
vúra kó:sāmītcās kītc pamukun-
'úhrā'msahanik. Vura va: karixas
pavā'ramashānik, Pa'apxantīnni-
hite kári takun'ārā'rahitihanik,
va: kárixas vura pavā'ramasha-
nik pamukun'úhra'am, pe'kyā'ras
takuntā'rahitihanik. Yurukvā'-
ras mit pícci:p pavā'ramas pa-
mukun'úhra'm. 'Ú:θ kuník'vā'n-
tihanik pamukun'íkyā'ras yurás-
ti'm. Vā'ramas 'ā'xkūnicas pa-
mukun'úhrā'msahanik. Ká'kum
kuyrak'ā'ksip⁴⁸ 'uvā'rāmāsāhiti-
hānik. Ká'kum 'ipcū'nkīnātcās,
ká'kum 'axak 'ā'ksip, ká'kum
'iōa'ā'ksip, pamukun'úhrā'mhānik
Payurukvā'ras. Yé'pca mit po'h-
ramxārahsa', 'uvé'hvārā'hitihat
mit xe'hvasxarāhsāhak.

b'. Pahút mit kʷó:s paxavic- (SIZE OF ARROWWOOD PIPES)
'úhra'am

Xavic'úhra:m 'u:m vura pu-
vā'ramákā'mhāra, 'iōa'ā'ksip kar
ievít va: vura kītc kunpikyā-
yīmmūti'. Xavic'úhra:m va:
'u:m púva: kó: vā'ram 'ikā'tihaḡ
pakó: faḡip'úhra:m kunikyā'tti',

An arrowwood pipe is not very
long, 1½ spans⁴⁸ is as big as they
make them. The arrowwood
pipes they do not make as long
as they do the manzanita pipes,
those are long ones, manzanita

⁴⁸ The span here referred to is the distance between the ends of spread thumb and forefinger. A thumb to middlefinger span is also sometimes used. Va: vura kītc kunic kuníhrū'vti tik'anpí'm'mate, patakun'ā'ksipré'ha'ak, há'ri vura xas pa'atecpi'tk kʷāru.

va: 'u:m vā'rāmas, faṭip'úhra:m
'u:m vā'rāmas. Nínnamite vura
há'ri takuníkyav, 'ik'oráhi'ppux.
Va: kuníppēntì xavic'úhnā'm'-
míte, po'hnām'anammahatc. Va:
yamahu'katetā'ppas va'uhramík-
yav, va: pakā'nimitcas pamu-
kun'úhra'am.

pipes are long ones. Sometimes
they make a small one, without
stone pipe bowl. They call it a
little arrowwood pipe, that little
pipe. That is the easiest kind of
pipe to make, that is the poor
people's pipe.

c'. Pahút mit k'6:s pa'é-m-
úhra'am

(SIZE OF DOCTORS' PIPES)

Pavura ko'kó' kuma'úhra: mit
pamukun'úhra:m pa'é'mca', ká-
ku mit vā'ramas pamukun-
úhra'am, karu ká:kum 'ipcúnki-
natcas. Va: karixás mit kite
puxxwíte vā'ramas pamukun-
úhra:m pa'é'mca', pa'apxantín-
nihite kári mit patakunivýihuk-
kat. Va: kári mit ká:kum pa-
'é'mca puxxwíte vā'ramas pamu-
kun'úhra'am.

Doctors had pipes of all sizes,
some had long ones and some
had short ones. The doctors
only had the very long pipes
after the White people came.
Some of the doctors then had
very long pipes.

'É'hk'yan⁴⁹ pámitva mukuhím-
m'atek'yo⁵⁰ vā'ra mit pamu-
'úhra'am, 'ievírik mit 'ukúrām-
nihvāt⁵¹ pamu'úhra'am. Faṭip-
úhra: mit, yu? ve'kyá'ppuhaník,
thúffip.

Ike's deceased father had a
long pipe, it reached to his elbow.
It was a manzanita pipe, of
downriver make, from Requa.

Vā'ra mit mu'úhra:m 'Ayíθrim-
ké'texav.⁵² Máru kunpíccun-
vaník, 'ahváràk' sù? máruk.
Kun'áytihaṭ, ká'kkum pamut-
únvi:v kun'áytihaṭ, xay nuk-
kúha'a, kunxúti xay nukkúha'a.
'É'm'mit, k'áruva'a, paké'texav.

Ayiθrimké'texav used to have
her pipe long. They kept it
upslope in a hollow tree. They
were afraid of it, some of her
children were, "lest we get sick,"
they thought "lest we get sick."
She was a doctor, too, that
shavehead was.

⁴⁹ Little Ike of Yutimin Falls. His name, Ike, is an adaptation of this Indian name of his.

⁵⁰ His Indian names were (1) 'Ipco-ké'hva'an, (2) Yé'fíppa'an. He was a famous suck-doctor.

⁵¹ An old expression of length.

⁵² Mg. 'Áyī-θrim, Shavehead. Her name in earlier life was 'Ayiθrim-k'áro:m 'Ara 'Ípàsürütihàn, mg. she who took somebody in half-marriage on the upriver side of 'Áyī-θrim. She was Steve Super's mother. She was a suck-doctor.

Va₂ mit 'áxxak pa'e'mcayé-cí'psa', Yé'fippa₂n karu 'Ayiθrim-k'áro₂m Va'ára'a₂r.

Those two were the biggest doctors, Yefippan and Ayiθrim-k'arom Va'arar.

d'. Pahú't ko-yá'hiti pehé'raha po'hrá'm⁵³

(TOBACCO CAPACITY OF PIPES)⁵³

Há'ri púttay yá'hítihara pe'hérāhā pohrá'm'mak, karu há'ri vura tay uyá'hítì po'hrā'm'mak. Po'hrámkā'mhā'^ak, karu vura va₂ 'u₂m tay 'uyá'hítì',⁵⁴ po'hnām-?ānāmmāhātchā'^ak, va₂ 'u₂m vura tē'mite 'uyá'hítì'.⁵⁵ Pavúra 'u₂m yíθθ po'victāntiha₂k pe'hérāhā', yíθθa vúra 'u₂m, vur uxxutì': "Kiri tta₂y sù?".⁵⁶

Some pipes do not hold much tobacco, and some hold much. Also a big pipe holds more, a little pipe less. If a person likes tobacco, such a person thinks: "Would that there is more in there."⁶⁰

Vura 'u₂m taxxaravé'tak pámitva pakunikyá'ttiha₂t pe'k'vō'r, pe'kk'vō'rākkā'mhā'^ak paké'tcha₂k pe'kk'vō'r, vura 'u₂m tay 'uyá'hiti pehé'raha', ké'te pamukō'ra'ássi₂p.⁵⁷ Pek'vō'rā'anammahitcha'^ak, va₂ 'u₂m vura púttay yá'hítihara, ní'namite pamusúrukka'^a. Kuna vura payém vur hū'tvāvā patakunkupé'kyá'hiti pe'kk'vō'r, takunxus: "Va₂ vura nì kinikvárice'^ac," Há'ri vur 'ik'vō'rākka₂m ní'namite 'u₂m pamusúrukka'^a, há'ri karu vura 'ik'vō'nnā'anammahate⁵⁸ ké'te kīte pamusúruka'^a.

In the old times when they used to make stone pipe bowls, when there was a big stone pipe bowl, when the stone pipe bowl was big, it held much tobacco. It had a big pipe bowl cup. When the stone pipe bowl was small, it did not hold much, its hole was small. But now they make the stone pipe bowl any kind of way, they think: "They will buy it from us anyway." Sometimes when the stone pipe bowl is big the stone pipe bowl has a small cup in it, and sometimes a little stone pipe bowl just has a big cup in it.

Há'ri vura tē'mite 'uyá'hiti pehé'raha po'hrā'm. Há'ri vura xā't 'uhrāmka₂m, va₂ vura tē'mite uhyá'hiti pehé'rāhā', ní'namite kunikyá'tti pamuhē'raha-?iθrúram. Há'ri púttay yá'hítihara

Sometimes the pipe holds little tobacco. Sometimes even a big pipe holds little tobacco, they make the place where the tobacco is put in so small. Some pipes do not hold much tobacco, and

⁵³ See also p. 171.

⁵⁴ Or kunmáhyā'nāti'.

⁵⁵ Or kunmáhyā'nāti'.

⁵⁶ I. e., he wants it to hold more.

⁵⁷ Or pamu'uhram'ássi₂p.

⁵⁸ Ct. 'ako'nnā'anammahate, a small ax, also a hatchet.

hara pehē-rāhā pohrā:m'mak, karu hā'ri vura ta:y uyā'hiti po'hrā:m'mak. Po'hrāmkā'm-hā'ak, karu vura va: 'u:m ta:y 'uyā'hiti po'hnām'ānāmmā-hāchā'ak, va: 'u:m vura tē'mite 'uyā'hiti'. Pavúra 'u:m yíθa po'victāntiha:k pehē-rāhā', yíθa vúra 'u'm, vur uxxuti': "Kiri tta:y sūl."

some hold much. Also a big pipe holds more, a little pipe less. If a person likes tobacco, such a person thinks: "Would that there is more in there."

b. Pamit hū't kunkupē'ttē'kira-hitihat po'hrām

(HOW THEY MADE THE PIPES FANCY)

a'. Va: 'u:m vura pipi'ēp va-úhrā'mhaṛa, pé-vúrukāhitihan po'hrām

(PAINTED PIPES ARE NOT THE OLD STYLE)

Va: xas vura kunxúti yā'mate tanúkyav, pa'a'xkunic takuní-vúrukaha'ak, hā'ri 'ikxārāmkūnī takuní-vúruk. Hā'ri vúra payēm va: takuní-vúrukti po'hrām 'apxanti'tē'vúrukaha'.⁶¹ Vura púva: pi'ēp va'úhrā'mhaṛa, pey-vúrukāhitihan kuma'úhra'am.

The only time the Indians think they make something nice, is when they paint it red, or sometimes black. Sometimes now they paint a pipe with White man paint. That is not the old style of pipes, that painted kind of pipes.

b'. Pahú't yuxteánnanite kun-kupe'yá'kkurihvahiti po'hrām

(HOW THEY INLAY PIPES)

Hā'ri yuxteánnanite kuniyá'k-kurihvuti⁶² 'uhrāmī'cēāk.⁶³ Pícci:p

Sometimes the Indians inlay a pipe's body with little abalone

⁶¹ The transverse surface of the mouthpiece end of an arrowwood pipe collected by F. E. Gist, U. S. National Museum specimen No. 278471, is painted red. Mr. Gist made his collection about Weitspec, Hupa and Katimin. Of the specimen was said: 'Uham'āpmā'nnak 'a'xkunic 'uyvúrukkāhiti', paká:n 'uvúpā'ksurahitihirak, at the mouth end it is painted red, where it is cut off.

⁶² Or kún'úrukurihvuti'.

⁶³ A piece of the inlay is called yuxteánnanite, diminutive of yuxthānan, abalone. Both abalone and abalone pendants are called yuxthānan or yuxteánnanite, according to size. Abalone pendants of the two standard kinds are shown in Pl. 28, a and b. An example of an arrowwood pipe inlaid with abalone is in the U. S. National Museum, specimen No. 278471, collected by F. E. Gist. This pipe is shown in Pl. 27, a.

kunθimyátti payuxtcánnanite. Takunsipunváyā'tcha pakó'samiteashe'ec. Xas va; ká'n takuntarúpkurihva po'hrami'ccāk. Kohomayā'te vúra takuníkyav pasurukkúrihva', paká'n payuxtcánnanite kunicnāpkurihve'ec. Teémýáteva kuníθānkurihvuti', va; kun kupasíppū'nváhiti', pakunikyá'ttiha'ak. Karixas tákkanmū'k takuní'vúruk pasurkkúrihva; k. Xas takun'ínāpku; payuxtcánnanite. Yā'mate 'umússahe'ec po'hram. Kárixas 'ávahkam takun'ipta'vasúru; po'hram, va; kari táxū'skūñic. Xú'skúnic pakunikyá'tti'. Va'kumá'i'i paxú'skúñic, teimtcí'kk'ar kunθimyá'rati'.

D. Pahút po'hra; mit kunkupapé'hvapiθvahitihaí, pámitva kó' 'ó'rahitihai

shell pieces. They measure them the size they are going to be. Then they make the holes on the surface of the pipe. They make the holes just the right size for putting the abalone shell pieces in. Every once in a while they put them in; they measure that way, when they are making it.

Then they smear the holes with glue. Then they put the abalone shell pieces in. The pipe is going to look nice. Then they scrape the pipe off to make it smooth. They make it so smooth. That is why it is so smooth, because they polish it with scouring rush.

(HOW THEY USED TO SELL PIPES,
AND THE PRICES)

Pu'ifyá' vúra yé'cri'hvitiha-
hanik po'hra;m pi'é'ep. Vura
kunikyā'ttānmā'htihañik, pamu-
kun'árā'ras vura kunikyē'htān-
ma'htihañik. Po'kkó'rāhitiha'ak,
xas kinikvárietihani. Ká'kkum
'u'mkun vura túpite⁶⁴ kun'ó'rahi-
vaθtihañik po'hra;m, papu'ik-
k'ó'rahitihai'ak. 'Uhrámyav kuy-
ná'kite ka'ir⁶⁵ 'u'ó'rahitihani.

They never used to sell pipes much long ago. They used to make them for nothing, they used to make them for their relatives for nothing. They sold them then when they had a stone pipe bowl on them. Some people sold a pipe for two bits, when it had no stone pipe bowl.

A good looking pipe used to sell for a dollar.

a. Pahút mit yúruk kunkupé'k-
várahitihaí

(HOW THEY USED TO BUY PIPES
DOWNRIVER)

Há'ri yu? mit kunikvaránkó'ti-
hāt xuská'mhai, 'araxúskā'm-
hār, kár uhrā'm. Yu? 'u;m
yā'mate kunikyá'tti paxuskā'm-

Sometimes they used to go downriver to buy bows, and pipes, too. Downriver they make pretty bows; they paint them red

⁶⁴ From English two bits.

⁶⁵ Or yíθ iepu kuyná'kite ka'íru, one dentalium of the third length; or vantára, from English one dollar.

haŕ, kunikxúrikti', 'axkunicmũk
karu 'ámkũ-fkùnic. Váramas
karu po-hrâm, payúrukṽràs
kunikyá'tti'.

E. Pahút puxxarahírurav yávhiti-
hanik po-hrâm, pahút 'uku-
patanníhahitihanik po-hrâm

and blue. And the pipes are
long ones, that the downriver
people make.

(HOW PIPES DID NOT USE TO LAST
LONG, AND HOW THEY USED TO
GET SPOILED)

Puxxára 'ihrũv'tihap 'uhrâm,
puxxára yávhitihaŕa. Vura pux-
xárahírùnáv 'ihrũv'tihap. Pa-
taxxárahaḱ 'umxaxavárá'ti', ka-
ru vura 'umtáktá'kti 'ippañ,
'uhram'íppañ há'ri pe'kk'ó'r
tó'mteuŕ, vaḱ vura kari tó'pṯá-
nìv po-hrâm, pate'k'ó'rì'pux-
ha'ak, viri k'yuné'k taxxára
tuxávtcuŕ, há'ri káru vúra vaḱ
pa'áraḱr tu'iv pávaḱ mu'úhra'am,
kari máru kú'k takunpé'oma
'ahvára'ak. Vura 'ata tci'mite
papi'é'p ve'kyá'pu po-hrâm.
Xaḱs vúra kó'vúra po-hrâm
payém pakó'káninay 'utáyhina-
ti', vaḱ karixas ve'kyá'pũhsaha-
nik.

Kuna vura 'iëivṯanē'npikyā'r-
'úhra:m vaḱ vura kite karínnu
pananu'úhra'am, vaḱ vura kari
vari pananu'úhra:m kiŕc, 'ira'úh-
ra'am, Kaṭtimĩ'n vura kite kari
yíṯṯ 'uṯá'n'iv, karu yíṯṯa vaḱ
ká:n 'Innám, karu yíṯṯa pa-
námni'k vaḱ vura kari k'yá:n
'uṯá'niv yíṯṯa'. Yíṯṯa hárinay
xas kunpé'ṯricùkti po-hrâm, xas
payváhe:m patú'ppíŕcas pa'áraḱr
tapu'uṯá'mhíthap pe'hérāhà'.
Viri vaḱ vura takunmáhyā'n-
nàti 'apxanti'tcñhérāhà'. Tax-
xara vē'ttak 'u:m vura 'arare-
hérāha kite kunmáhyā'nnàtìhà-

They do not use a pipe long,
it does not last long. They do
not use it very long. After a
while it cracks; or it gets a
V burned in its bowl edge, in the
pipe's bowl edge; or the stone
pipe bowl breaks and then the
pipe lies around without any
stone bowl on it and then after
a while it gets soft; or maybe
the owner of a pipe dies, and
then they pack it upslope to a
hollow tree. There are very few
pipes that have been made long
ago. Pretty nearly all the pipes
that there are today anywhere
were made after the whites
came in.

But the pipe for refixing the
world is still among us, it is
still among us, the Irahiv⁶⁹ pipe.
One of these is still at Katimin
and one is at Clear Creek, and
one is at Orleans, there is one
there also. Once a year they
take out that pipe, but the young
Indians do not sow tobacco any
more so they put White man
smoking tobacco in it. Formerly
they used only to put Indian
tobacco in it. The Katimin pipe
is a long pipe, a span and a
half long; they call it the Iccip
sweathouse pipe. The pipe is in

⁶⁹ The New Year's ceremony.

nik sùʔ. Váram po'hrá:m paka?-
tim'i'n'úhra'am, yiθa'á'ksip kár
ievit. 'Ikmahteram 'Íeci:p va-
'úhra:m kuníppē'nti'. Xé'hvā-
sak vura sùʔ úkri'¹, vura te'kxá-
ramkūnic paxé'hva'^{as}, karu vura
piha tah.⁶⁶ Táffirapu vura ník-
hañik, tapuv e'mm'ú'ssahitihaña,
pe'kxáramkuñic. Va: vura kó:
tappíha pakó: pafatavenan-
sittēakvūtar kó: ppiha'.

Xa't íiv⁶⁷ va: vura kite
pu'axviθinníhak kú:k 'é-θmē-cap
pami'úhra'am, máruk vur 'ahvá-
ra:k kunipθárici'he'e pami'uh-
rá:m. Kó-vúra pamú'u:p takun-
sákkā'ha', payá's'ára tu'íva-
ha'^{ak}, va: vura kite puxaká'nhi-
tihap pamu'úhra'am. Picci:p-
vānnihite vura yíθθuk takun-
ipθáric, patapu'ihērāti'hā'^{ak}, pa-
takkā'rímhā'^{ak}, pam'úhra'am,
pávúra takkā'rímha'^{ak}, pátefm
u'ívé-cāhā'^{ak}. Pávúra 'u:mkun
va: mukúnkū'pha', 'úhrá:m
vúra va: pupuyá'hanapí'mate
'é-θmutihap.

'Ū'ttiha táppa'an, kó-vúra
pamú'up, va: vúra takunñicun-
vássar 'axviθinníhak, va: vúra
kunxúti takunkó'kkana pa-
mú'u'up, po'hrá:m vúra kite
pu'axviθinníhak kú:k 'é-θmūti-
hāk. Ká:kum pamú'p takun-
páhu'^u, karu ká'kkum takun-
ñicunvássar 'axviθinníhak, viri
va: vúra kite pamu'úhra:m
máru ká:n⁶⁸ takunpē-θma 'íppa-
hak.

Há'ri pa'ávansa tu'ívaha'^{ak},
pamu'úhra:m vura xar uθá'nniv

a pipe sack; it is already black,
that pipe sack, and already stiff.
It is made out of buckskin,
though it does not look like it
any more, it is black. It is
stiff as the fatavennan's belt is.

I don't care if you die, they
won't pack your pipe over to
the grave; they'll put your pipe
in a hollow tree upslope. They
send all his belongings along
when a boss man dies, but the
pipe alone is not sent along.
Before [he dies] they put it
away from him a different place,
when he can not smoke any more,
because he's so sick, his pipe,
when he is dangerously sick,
when he is going to die. That
is their custom; they don't pack
a pipe over near a dead person.

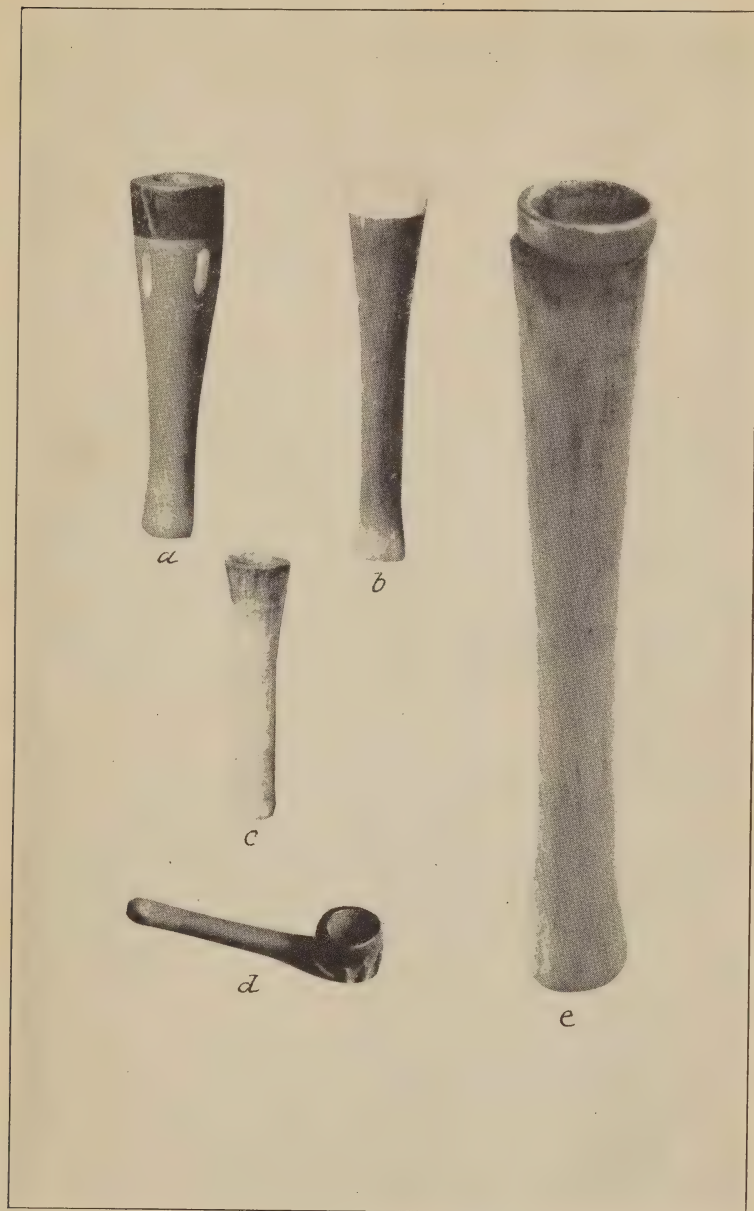
Even flint blades, all his prop-
erty they put in the grave as
accompaniment. They think that
he is going with his things, just
the pipe alone they do not pack
over to the grave. Some of
his property they burn and some
they bury in the grave, but his
pipe alone they pack upslope
to a tree upslope.

Sometimes when a man dies
his pipe lies in the house a long

⁶⁶ Or tappíha'.

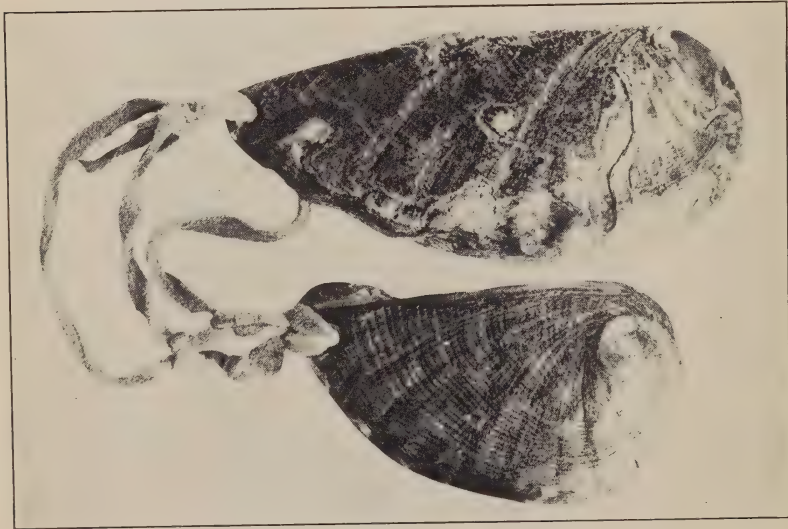
⁶⁷ Or pe'íva'ha'^{ak}, when you die.

⁶⁸ Or kú:k.

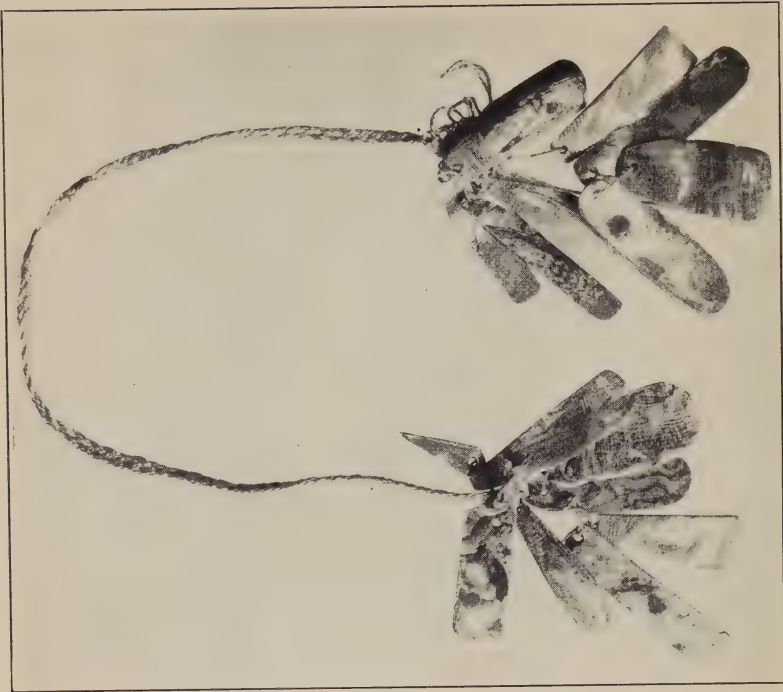


VARIOUS KINDS OF PIPES

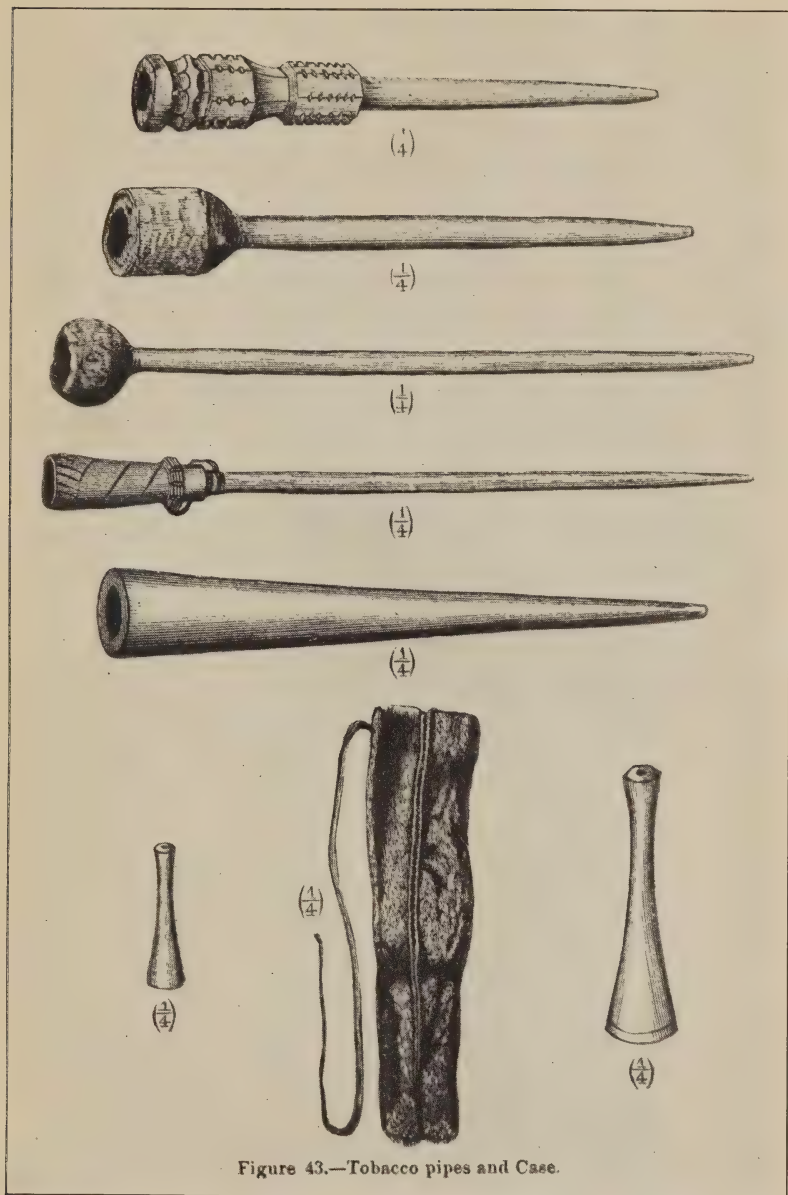
a, Arrowwood pipe with soapstone bowl, inlaid with abalone spangles; *b*, manzanita pipe with soapstone bowl; *c*, arrowwood pipe without soapstone bowl, poor man's style of pipe; *d*, pipe made in imitation of a white man's pipe, *e*, arrowwood pipe with soapstone bowl.



a, Large abalone pendants, the kind that are hung on women's buckskin dresses



b, Small abalone pendants, the kind that women bunch at the end of their hair braids.
Inlay spangles on pipes are called the same as both kinds of these pendants



REPRODUCTION OF POWERS. THE INDIANS OF CALIFORNIA, FIGURE 43, SHOWING NORTHERN CALIFORNIA INDIAN PIPES AND PIPE SACK



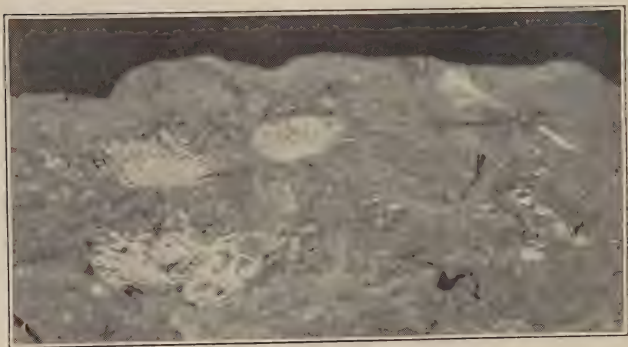
VARIOUS STAGES IN THE MAKING OF ARROWWOOD PIPES, FROM MERE SECTION OF ARROWWOOD STICK TO FINISHED PIPES; ALSO SHOWING ONE MANZANITA PIPE, THE THIRD FROM THE RIGHT-HAND END



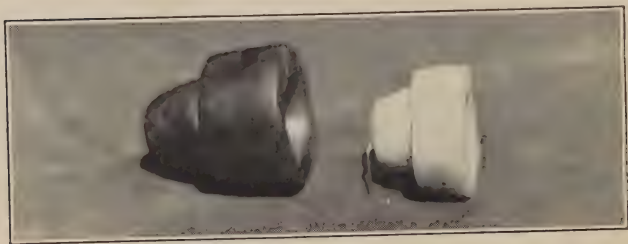
'I KYORA'S, MEANING PIPE-BOWL ROCK, IN THE KLAMATH RIVER AT KATIMIN, TO WHICH INDIANS SWAM OUT TO GET
THE BEST SOAPSTONE FOR PIPE BOWLS



a, Soft soapstone rock, on south bank of the Klamath River at Katimin



b, Close-up of a section of the top of the same, showing where pipe bowls have been pecked off by the Indians



c, Two pipe bowls of soft soapstone

há'ri 'inná'k. Va; vura kite
kip numáho't ikk'ó'r, pamit
'ikrívra:m 'u'í'kríak, xavram-
níhak. Pamu'uhramñ:c 'u:m
vura háriveriva po'xá'tañik, va;
'u:m vura tapúffa:t pa'áhuþ,
pe'kk'ó'r kite to'sâm.

time. We always see a stone
pipe bowl, that's all, where there
used to be a living house, in the
former house pit. Its pipe body
has rotted away, I do not know
when; the wood is no more,
only the stone pipe bowl remains.

a. Xá:s vura kó'vúra te'kyáp-
pít'ca pa'araré'kyav payvá-
he'em

(NEWNESS OF MOST ARTIFACTS
THAT ARE EXTANT)

Kó'vúra xá:s pasípnu'uk, karu
pe'mní'eraþ, karu passá'n'va, tei-
mi vúra pakó, teimi vura pa-
kó'vúra pakumásá'n'vâ, payém
panumá'hti', xá:s vura kó'vúra
payém xas vura vé'kyá'ppūhsa',
mita vura vé'ttak Pa'apxantí'te
kunivyíhuk.

Almost all the baskets, the
stone trays and things of all
kinds, all kinds of things that we
see now, nearly all are recently
made, since the Whites came in.

F. Ká:kum po'hrá:m pakumé'mus

(DESCRIPTION OF CERTAIN PIPES)

Descriptions of a few pipe specimens, chosen to illustrate the
principal types, are here listed.

Specimens of pipes

Arrowwood pipe without stone facing, the type called xavie'úh-
ná'm'mite, bought from Hackett for 25 cents (Pl. 27, c), 3½ inches
long, bowl end 1⅛ inch diameter, cavity ⅞ inch diameter, mouth
end elliptical in section ½ by ⅜ inch, hole ⅝ inch diameter. The
pipe was being used by Hackett when purchased. (Pl. 27, c.)

Arrowwood pipe, slender type, with bowl of green soapstone from
'Asaxús'as (see p. 153), made by Fritz Hanson, 4 inches long, ⅝ inch
diameter, mouth end ⅞ inch diameter, hole ⅜ inch diameter; slender-
est part of pipe ⅜ inch diameter, 1¼ inches from mouth end. Pipe
bowl ⅝ inch long, edge ⅜ inch long, rim rounding and only ½
inch thick. (Pl. 27, e.)

Arrowwood pipe, with bowl of black soapstone, collected by F. E.
Gist,⁷⁰ U. S. National Museum specimen no. 278471 (Pl. 27, a), 5¼

⁷⁰ Mr. Gist made his home at Weitspec. He kept the store at
Soames Bar for several months at one time. He is remembered by
the Indians to have bought pipes at Katimin. The pipes in his
collection may be Karuk, Yuruk, or Hupa.

inch long, bowl end $1\frac{1}{16}$ inches diameter, mouth end $\frac{1}{16}$ inch diameter, hole $\frac{3}{16}$ inch diameter, to one side of center; slenderest part of pipe $\frac{1}{16}$ inch diameter 1 inch from mouth end. Bowl edge $\frac{3}{4}$ inch long, cavity $\frac{3}{4}$ inch diameter, rim $\frac{1}{4}$ inch to $\frac{3}{8}$ inch wide. Abalone inlay consists of four pieces ca. $\frac{3}{4}$ inch long and $\frac{1}{4}$ inch wide, $\frac{3}{32}$ inch thick, with rounding ends, set equidistant from one another parallel to long axis of pipe $\frac{1}{8}$ inch from bowl end. (Pl. 27, a.)

Manzanita pipe with bowl of green soapstone from 'Asaxúsʔas (see p. 153), made by Yas, bought from Benny Tom for \$2.50, $5\frac{1}{16}$ inches long; bowl end 1 inch diameter; mouth end $\frac{5}{8}$ inch diameter. Pipe bowl $\frac{1}{16}$ inch long, edge $\frac{3}{8}$ inch long, end of insert $\frac{1}{32}$ inch diameter, cavity $\frac{5}{8}$ inch diameter, rim $\frac{3}{16}$ inch wide. (Pl. 27, b.)

Manzanita pipe with bowl of green soapstone from 'Asaxúsʔas (see p. 153), made by Púkvě'natc, a deceased younger brother of Yas who was a cripple,⁷¹ bought from Yas for 2.00, $7\frac{1}{16}$ inches long, bowl end $2\frac{5}{16}$ inches diameter, edge of bowl $3\frac{3}{16}$ inches long.

G. Taꞑy 'uθvúyttí'hva po'hrām

(THE PIPE HAS VARIOUS NAMES)

a. Pakóꞑ 'uθvúyttí'hva pamucvitáva po'hrām

(NOMENCLATURE OF THE PARTS OF THE PIPE)

'Uhrámří'c, lit. pipe meat, is used of the entire surface or body of a pipe. E. g., inlay is made in the pipe's meat.

The big end of the pipe, where the tobacco is put, is called 'uhram-řippan, or 'uhramřippankaṁ, on top of the pipe, the pipe being thought of as tilted up in smoking position. The big end can also be spoken of as ké'čtckaṁ, where it is big.

The small end of the pipe is called by the curious old term 'uhramápma'ʔn, pipe mouth. About $\frac{1}{4}$ inch of this "mouth" sticks out when the pipe is tied up in the pipesack (see pp. 180-181 and Pl. 34, a, e). The mouth is inserted in the smoker's mouth. The small end can also be called yítcihkaṁ, where it is slender; this can also be said of the slenderest part of the pipe.

The following text explains the incongruity of this terminology with the White man terminology, which sometimes calls the bowl the mouth:

'Áraꞑr 'uꞑm 'úppě'ntí': 'uhnamřippanite,⁷² kuna 'apxantí'tc 'uꞑm 'úppě'ntí': 'uhramřápma'ʔn. Pa'áraꞑr vaꞑ vura hitihaꞑn kunipítí': "'Íppan 'ukká'rahiti 'úhrām." 'Áppapakam pakú'kam nř'nnanite

⁷¹ Captain John at Hupa had several pipes made by Púkvě'natc.

⁷² Or 'uhnamřippan.

va: 'u:m 'ára:r úppē'nti 'uhramʔápma'an, kuna 'apxantí'te 'u:m 'úppē'nti 'uhramʔáhup.

The Indian says the top of the pipe, but the White man says the mouth of the pipe. The Indians always say: "A pipe has a stone bowl on top." The other end, where it is small, the Indian calls the pipe mouth, but the White man calls it the pipe stem.

'Uhrámsúruvar, the hole or boring through the pipe.

'Ikkʔó'r, the stone pipe bowl.

The cavity where the tobacco is placed is called by more than half a dozen different expressions: 'uhramʔíppan suʔ, inside the top of the pipe (or if it has a stone pipe bowl, 'ikʔó'ra'íppan suʔ, inside the pipe bowl); pehé'rah o'í'θrírak suʔ, where the tobacco is in; pehé'raha'íθrúram, place where the tobacco is in; pamusúruka⁷³ po'hram-íppañ, its cavity on top of the pipe: pamusúruka⁷³ paká:n pehé'rah 'u'í'θra', its cavity where the tobacco is in.

b. Pakó: yiθúva kuniθvúyttí'hva po'hrâm

(NAMES OF VARIOUS KINDS OF PIPE)

Pipes are classed according to material, presence or absence of bowl or pipe sack, or purpose for which used as follows:

Xavíc'úhra'am, arrowwood pipe.

Faθíp'úhra'am, manzanita pipe.

Xuparíc'úhra'am, yew pipe.

'Asó'hra'am, 'aso'hram'úhra'am, an all-stone pipe.

Xavíc'úhra:m 'ikkʔó'rí'ppux, arrowwood pipe without stone bowl.

Pe-kkʔó'rahitihan kuma'úhra'am, stone bowled pipe (of arrowwood, manzanita, or yew).

'Uhrámxe'hvássipux, a sackless pipe = 'uhrammúnnaixí'te, just a mere pipe.

Po'hrá:m paxé'hvā'shitihan, pipe that has a pipe sack. Xé'hva:s 'u'í'fkúti po'hrâm, a pipe sack goes along with the pipe.

'Araraká'nnimitcas mukun'úhra'am, xavíc'úhnā'm'mite, a common people's pipe, a little arrowwood pipe.

Ya's'arara'úhra'am, 'uhrámka'am, 'uhramxá'ra, a rich man's pipe, a big pipe, a long pipe.

'É'm'úhra'am, a doctor's pipe. The name designates purpose or use only, since doctors use no special kind of pipe. A pipe used by a woman doctor is never spoken of as a woman's pipe.

'Arara'úhra'am, Indian pipe.⁷⁴

⁷³ Or dim. pamusúnnuka'ate.

⁷⁴ The pipes of the Yuruk, Hupa and Shasta were so identical with the Karuk pipes that there was no occasion to prepose tribe names to the word for pipe.

'Apxanti'te'úhra'am, White man pipe.

Tcaniman'úhra'am, Chinaman pipe, Tcaniman'uhramxára, Chinaman long pipe.

'Uhnámhi'te, a play pipe, e. g. made by boys, dry maple leaves or the like being smoked in it, = 'uhram'íkyamí'tevař, a plaything pipe.

'Uhamkohomayá'te (dpl. 'uhramko'somáyā'tcaš), a right-sized pipe. Puraku vur 'ipcú'nkinatchařa, karu vura puvá'rāmahāřa, it is not short and not long.

'Uhrámka'am, a big pipe.

'Úhnā'm'mite, little pipe, = 'uhrám'anammahatc, 'unhām'anammahatc, a little pipe. Xavic'úhnā'm'mite, little arrowwood pipe.

'Anana'úhnā'm'mite, little Indian pipe.

'Uhamxára, long pipe. 'Uhamxánnahi'tc, a slender pipe, = 'uhnamxanahyá'tc.

'Uham'ipcú'nkinatc, short pipe.

'Uham'úřu, a round pipe, a chunky pipe. Volunteered, e. g., of the short thick pipe shown in Pl. 30, pipe at extreme right.

'Uhamxútnahi'tc, a thin-walled pipe.

'Uhrā'm 'áffivk'am yítci', a pipe that is sharp or slender at the mouth end. 'Uhrā'm 'áffivk'am nínna'mite, a pipe slender at the mouth end.

'Uhrā'm 'áppapkam tinihyá'tc, a pipe with a flat place on one side.

'Uhamfi'páyav, a straight pipe.

'Uhrámku'un, a crooked or bent pipe. 'Ukú'nhīti po'hrām, the pipe is crooked. Cp. vasíhk'ū'n'nite, hunchbacked.

'Uhrámti'θ, a lobsided or crooked pipe. 'Utí'θhīti po'hrām, the pipe is lobsided.

'Uham'čenā'n'nite, a light pipe.

'Uhrámma'θ, a heavy pipe.

c. Ká'kum 'uhramyě'pca karu ká'kum 'uhramké'mmi'tcas

(GOOD AND POOR PIPES)

'Uham'íkyá'yav, a well-made pipe.

'Uhrám'yav, a good pipe. 'Uhamyě'ci'p, a best pipe (among several).

'Uhamké'm'mite (or dim. 'uhnamké'm'mite), (1) a poor or poorly made pipe, (2) an old pipe. 'Uhamké'm'miteta, a pipe already old. (See pp. 163-165, 170.)

Pavura tapufá'thara kuma'úhra'am, a good for nothing pipe. Vura tapufá'thàřa po'hrām, the pipe is no good.

d. Ká·kum xú·skūnicas karu ká·kum xíkkihca po·hrâ·m

(SMOOTH AND ROUGH PIPES)

'Uhrám·xū·skūnic, a smooth pipe.

'Uhrammú·rax, a sleek pipe.

'Uhrám·síriku·nic, a shiny pipe, e. g., shiny from handling.

'Uhram·xíkki', a rough pipe.

'Intananámni·hite pu'ikyayá·há·ra, you can see he did not work it good.

'Intananámni·hite vura po·tá·tca·hiti', it is visible where they cut it with a knife (where they whittled it down).

'Intananámni·hite po·taxítckú·ri·hva', it is marked with whittlings with some deep places. This is the way to say it has whittling marks on it.

'Ukxá·ríppa·hiti', it has been chopped with a hatchet.

'Utá·va·hiti', it is cut with a drawknife.

Vuxité·cá·ramū·k 'uvuxité·cú·rō·hiti', it has been sawed off with a saw. Vú·xité·ca·r, saw. Nesc. if this has "tooth" as prefix. Vuxité·ca·rá·vuh, tooth of a saw. Ct. vuhá·'anammahate, a little tooth.

e. Pahú·t po·kupít·ti po·hram·á·hup 'a·n kunic 'u'ix'axvá·rá·hiti su?

(HOW THE GRAIN OF THE PIPE WOOD RUNS)

'Ufi·payá·tca vúra 'a·n kunic 'u'ix'axvá·rá·hiti', the grain runs straight.

'A·n kunic 'u'ix'axvá·rá·hiti', 'ukifkunkú·ra·hiti vúra, the grain is wavy.

'U'áttatā·hiti pa·á·hu·p, the wood is twisted.

Tcánte·cā·fkunic pamú·'a·n pafa·θip·ú·hra·m po·hrám·ñi·c·ca·k. Xavic·ú·hra·m pú·va· kupít·ti·há·ra, tcánte·cā·fkunic vura kō·vúra kite. The manzanita pipe has light colored grain on its surface. The arrow-wood pipe is not that way, it is white all over.

f. 'Itatkuri·hvara·ú·hra·'a·m karu 'uhram·ñik·xú·rikk·'a·ras

(INLAID PIPES AND PAINTED PIPES)

Yuxtcā·nanite·ñitatkuri·hvara·ú·hra·'a·m, an abalone-inlaid pipe. Yuxtcā·nnanite 'u'itatkú·ri·hva kuma·ú·hra·'a·m, the kind of a pipe inlaid with abalone pieces.

'Uhram·ñik·xú·rikk·'a·r, a painted pipe. 'Uk·xú·rikk·'a·hiti po·hrám·, the pipe is painted.

g. Ká·kum 'uhrámpī't.cam, karu ká·kum 'uhramxávtcu'

(NEW AND OLD PIPES)

'Uhrámpī't, a new pipe.,

'Uhrampikya·ráppi't, a just finished pipe.

'Uhramké'm'mitc, (1) poor pipe, (2) old pipe. 'Uhramxávtcu'r, old pipe. Tuxávtcu'r po·hrâ'm, the pipe is old.

'Uhrampikya·yá'pu', a fixed over again pipe.

'Uhramʔaxvīθθīr, a dirty pipe.

'Uhramʔamyé'er, a sooty pipe. 'Amyívkite po·hrâ'm, the pipe is sooty.

'Uhramʔaθkúritta'r, a greasy pipe. 'Aθkúritkite po·râ'm, there is grease on that pipe.

Tcufni·vkʔátcīā'fkite po·hrâ'm, the pipe is flyspecked.

'Ifuxá'úhra'am, rotten wood pipe. Tuxávtcu'r po·hrâ'm, the pipe is getting rotten. Said of an old pipe.

h. 'Uhrámʔī·nkʔurihaʔas

(PIPES THAT HAVE BECOME BURNED OUT)

'Urámpī·nkʔūrihaʔ, a pipe that is burned out big inside. VaꞤ kari takké'tc 'u'í·nkʔúrihti 'íppan suꞤ, pataxxár uhé·raravaha'ak, paxavic-ʔúhra'am, it gets burned out big inside the bowl end, when the arrow-wood pipe has been used for a long time.

'Uhramʔimtā'kka'r, a pipe with a gap burned in the edge of the bowl. 'Uhramʔimtáktā'kka'r, a pipe with several gaps burned in the edge of the bowl.

i. 'Uhramʔimxaxavára'ras, pahú't 'ukupe·mxaxavára·hiti'

(CRACKED PIPES AND HOW THEY CRACK)

'Uhramʔimxáxā'rar, a pipe with a crack in it. 'Umxáxā'rahiti', it has a crack. 'Áxxakan 'umxáxā'rahiti', it is cracked in two places.

'Uhramʔimxaxavára'r, a pipe with several cracks in it. 'Umxaxavára'·hiti', it has tpl. cracks.

'Ikʔó·rak 'u'aramsī·prīvti' pe·mxáxxaꞤr po·hrâ'm. XáꞤs vura hití·haꞤn vaꞤ káꞤn 'u'aramsī·prīvti'. The pipes begin to crack at the stone pipe bowl. They nearly always start to crack there.

Há·ri vaꞤ vura kari to·mxáxa'r, pakunikyá·ttiha'ak, vaꞤ vura taku·níkyav po·hrâ'm xáꞤt 'umxáxā'rahiti'. Sometimes it cracks while being made, and they make the pipe in spite of it being cracked.

a'. Pahút 'ukupe'mxaxavárã-
hiti'

(HOW THEY CRACK)

Hãri vaꞤ kú'kam 'úmteũnti
'apmã'nakã. Kuna vura vaꞤ
káꞤn po'mteũnti puxx^wite
pe'kk^orákaã.

Pe'kk^or karu vura hãri
'úmteũnti', pakunihé'raramtihaꞤk
hãri, xá:s vura 'u'm hitihaꞤn
vaꞤ kári 'úmteũnti patakun-
samyúraha'ak po'hrã'm.

Sometimes a pipe cracks near
the mouth end. But where it
cracks most is near the stone
pipe bowl.

The stone pipe bowl also some-
times cracks, while they are
smoking it sometimes, but most
of the time it cracks when they
drop it.

j. 'Íppankam ké'cite, karu po'h-
ram'ápmã'nak u'ánnushitihãc

(THE BOWL END IS BIG AND THE
MOUTH END FLARES)

Po'hrãmyav pa'ã'pun takun-
thãricriha'ak, 'uhnam'íppanite
kíte pa'ã'pun uk'yíkkuti', karu
'uhram'ápmã'n'nak, xákkãrãri
kite kunic 'ã'pun ukíkk^yuti'.

A good pipe when it is laid down
touches the ground only at the
bowl end and at the mouth end,
at the ends only it touches.

Po'íttaptihaꞤk po'hramíkyav,
vaꞤ káꞤn kunic ké'cite pakáꞤn
'úpmã'nhè'ec. Po'hram'ápmã'nã
kunic u'ánnushitihãc, vaꞤ kun-
kupapíkyãràhiti'. VaꞤ káꞤn
kunic ké'cite pakáꞤn 'úpmã'nhè'ec.
VaꞤ káꞤn kunic u'ánnushina-
tihadc.

When he knows how to make
a pipe, he makes it a little bigger
where they are going to put the
mouth. At the mouth end it
flares a little,⁷⁵ they finish it
out that way. It is a little
bigger where they are going to
put their mouth. They flare
there.

k. PakóꞤ po'ássiphahiti pamuhẽ'raha'iõrúram ⁷⁶

(SIZE OF THE BOWL CAVITY)

Ké'cite pamuhẽ'raha'iõrúram, its bowl cavity is large.

Ké'cite pamusúrukaꞤ po'hram'íppañ, the cavity at the bowl end is
large.

Ní'nnamite pamusúruka⁷⁷ pakáꞤn pehé'rah u'í'õra', its bowl cavity
is small.

⁷⁵ Lit. is like a little 'árus (closed-work pack basket) a little. This
is an old expression used for flaring shape. Thimble is called 'án-
nusitc, little 'árus.

⁷⁶ See also pp. 160-161.

⁷⁷ Or dim. pamusúnnuka'atc.

7. Pahút pe'kkó'r 'umússahiti'

(DESCRIPTION OF THE STONE PIPE BOWLS)

'Ikʷó're'kxáramkunic, 'asa'θkuritʷikkʷó'r va: 'u:m pa'ikʷó'rayé-ci'p. A black pipe bowl, a fat-rock pipe bowl, is the best pipe bowl.

'Asaxusʷikkʷó'r, yáv umússahiti' yiθúva kunic 'upimusapó'tti', karuma vura xé'tteite, 'úmtcũ'nti patakunihé'raravaha'ak. A soft soapstone pipe bowl looks good, keeps changing looks (= is sparkling), but is soft, and cracks when it is smoked.

Po'hrá:m pe'kxaramkunic ukkó'rāhitiha'ak, víri va: páttay 'u'ó'rahiti'. Po'hrá:m patcāntcā'fkunic 'ukkó'rahitiha'ak, va: 'u:m vura tci'mite 'u'ó'rahiti'. A pipe when it has a black stone pipe bowl is high priced. The pipe with the light colored stone bowl is worth little.

'U'icipvārahiti', there is a vein running in it.

'Uypárukvārahiti', there are flecks running in it.

'Ievitáva tēntcā'fkūnic pe'kkʷó'r, the pipe bowl looks white in places.

a'. 'Ikʷó're'ctáktā'kkā'as

(NICKED PIPE BOWLS)

'Ikʷó're'ctā'kkā', a stone pipe bowl, a piece of which has been chipped out.

'Ikʷó're'ctáktā'kka', a stone pipe bowl, several pieces of which have been chipped out.

'Ikʷó're'mtā'kka', a stone pipe bowl, a piece of which has been chipped out by heat.

'Ikʷó're'mtaktā'kka', a stone pipe bowl, several pieces of which have been chipped out by heat.

'Ikʷó're'mxāxā'rar, a stone pipe bowl with a crack in it.

'Ikʷó're'mxaxavāra'a, a stone pipe bowl with several cracks in it.

m. Pahút po'mússahiti po'hramʷápmā'n

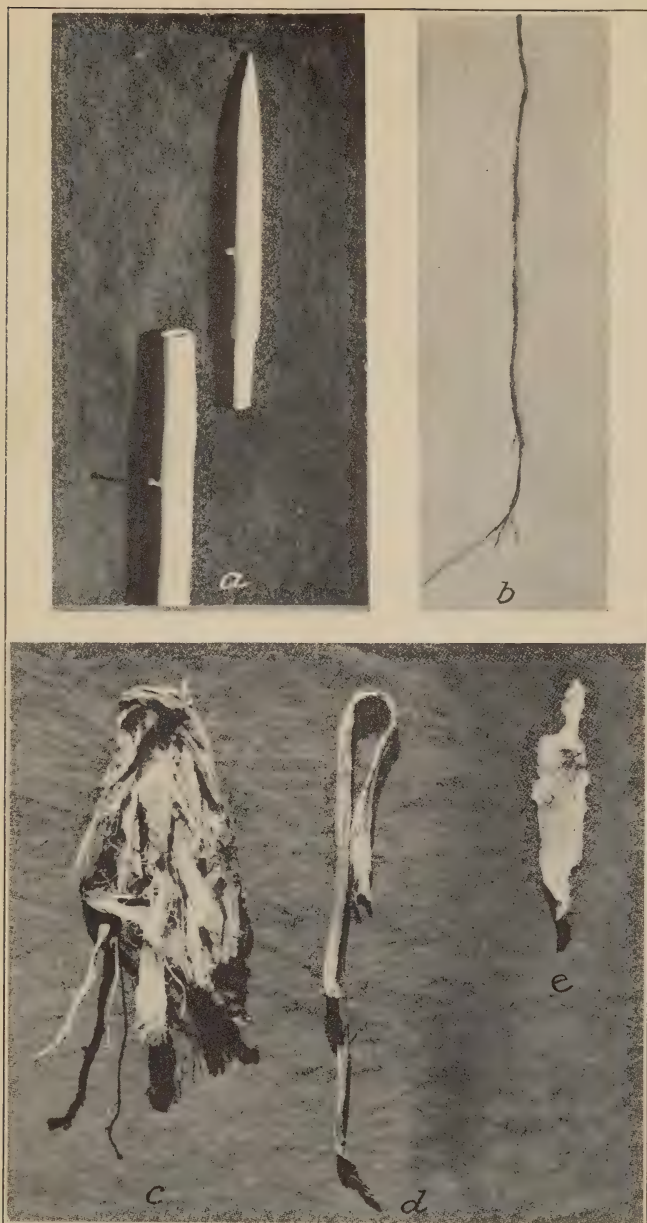
(DESCRIPTION OF THE MOUTH END OF PIPES)

'Uvúsurāhiti po'hramʷápmā'n'nàk, yáv 'ukupavúsurāhiti', the mouth end is cut off, is cut off nicely.

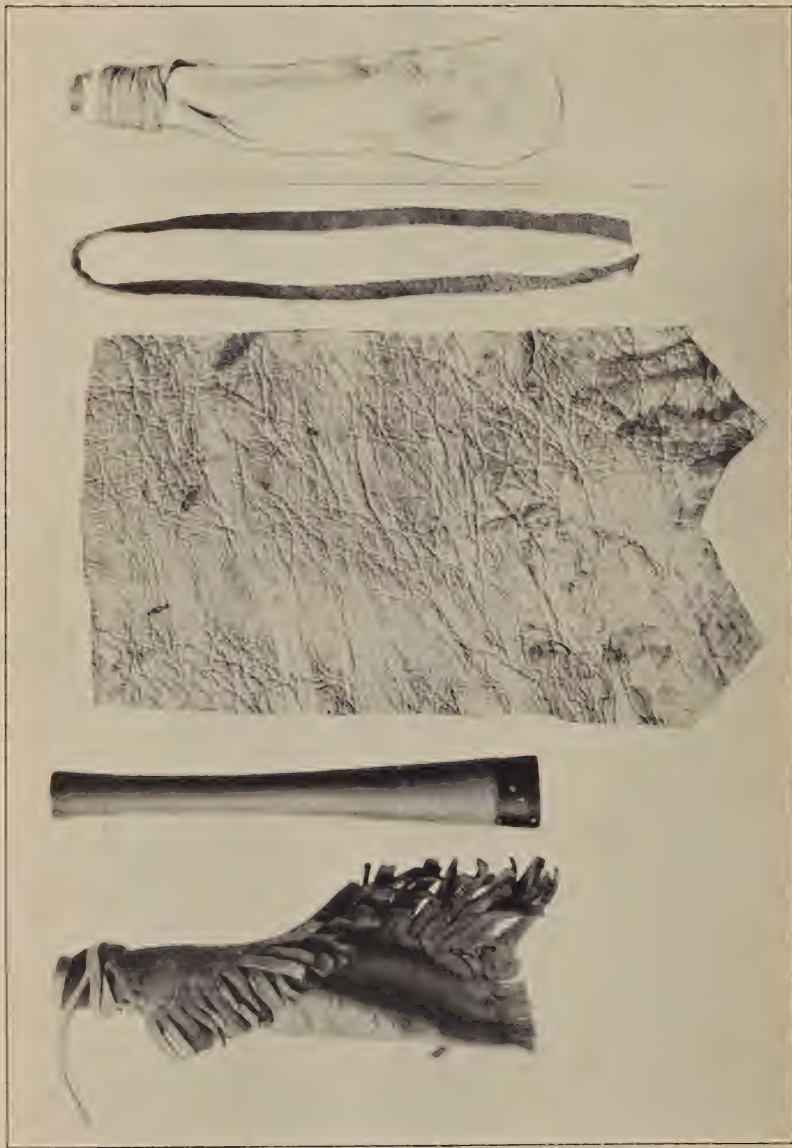
'Umxũ'tsurahiti po'hramʷápmā'n'nàk, the mouth end is bulging. Old pipes were often finished off this way, it is said.

Kunic 'u'ánnushitihate po'hramʷápmā'n'nak, the mouth end is fat. This is an old expression.

Po'hramʷápmā'nak há'ri 'áppāpvārì xàs pamusúruvar, sometimes the hole is to one side at the mouthpiece end.



a, Showing how arrowwood arrow shaft tip is dug out for insertion of foreshaft, similar to digging out of arrowwood pipe; *b*, sinew thread used for sewing pipe sack; *c*, back sinew; *d*, leg sinew; *e*, connective tissue of sinew



a, Pipe in a fringed pipe sack; b, arrowwood pipe for whites; Mrs. Maddux made a sack; c, Buckskin put in put to make pipe sack for pipe shown in b;
 d, thong of buckskin for tying pipe sack that is being made; e, same pipe sack finished with the pipe in it

n. Pahút 'ukupá'i-hyāhiti karu há'ri po-kupáθā-nnē-hiti po-hrām

(HOW PIPES STAND AND LIE)

'A? uhyássiprivtí,⁷⁸ it is standing (on its bowl end).

=Su? úθxū'priv,⁷⁹ it is sitting mouth down. Ōi-vríhvak 'úθxū'ptāku⁸⁰, it is standing face down on the living house bench. Hitíha:n vura su? takuniθúppicrihmaθ, they stand it bowl down all the time.⁸⁰

'A? 'u'í'hya', it is standing (with either end up). A pipe would be made to stand with bowl end up only in sand or loose material or would be balanced thus for fun. This verb is used of a stick or tree standing.

Tó'kvā'y'rin, it falls over (from standing to lying position). Ct. tó'kyí'vun'ni, it falls from an elevated position.

'Ássak 'úkvā'yk'uti', it is leaning against a rock.

'Uθā'n'niv, it is lying. Ōi-vríhvak 'uθā'ntáku⁸⁰, it is lying on the living house bench.

Tutáknī'hcip, it is rolling.

2. Paxé'hva's

(THE PIPE SACK)

A. Po-hrámyav 'u:m vura (A GOOD PIPE IS ALWAYS IN ITS
hitíha:n xé'hvā'ssak su? 'úkri'¹ PIPE SACK)

Po-hramyā'ha'k, 'u:m vura pu-haríxxay xé'hvāssipuxha'a, 'u:m vura hitíha:n xé'hvā'ssak su? 'úkri'¹.

A good pipe is never lacking a pipe sack, it is always kept in a pipe sack.

Pa'apxantínnihite 'ín kinik-várietihānik, vura xā:s hitíha:n paxé'hvāssipuxsa po-hrām. Yi-θukánva pakuníye'cri'hvutiha-ník, paxé'hva:s karu vura yíθuk karu po-hrá:m vura yíθuk, va: 'u:m kunipíttiha:ník: "Va: 'u:m nu: 'áxxakan kiní'ē'he'ec."

But when the Whites used to buy them from them, the pipes scarcely ever had pipe sacks. They sold them separately, the pipe sack apart, and the pipe apart, they used to say: "We will get thus two prices."

⁷⁸ Ct. 'uhyári, man or animal stands; 'u'í'kra'a (house), stands; 'u'í'hya' (stick), stands. But of a mountain standing they say tu'yēip 'úkri'¹, a mountain sits.

⁷⁹ Verb used of person lying face down, of basket or pot lying mouth down.

⁸⁰ A pipe would often be seen standing in this position on the sweathouse floor or on the living house floor or bench.

B. 'Aká'y mukyá'pu paxé'hva's (WHO MAKES THE PIPE SACKS)

'Ávansa 'uṁkun pakunikyá'tti It was the men who made the paxé'hva's. Há'ri karu vura pipe sacks. Sometimes the women made them too. 'asiktávaṁ kunikyá'tti paxé'hva's.

C. Yióva kumaxé'hva's (THE DIFFERENT KINDS OF PIPE SACKS)

Vaṁ mit pakunikyá'ttihat pa-kumaxé'hva's: tafirapuxé'hva's, kar icyuxtafirapuxé'hva's, kar icyuxθirixó'n, vaṁ mit pakunikyá'ttihat karu paxé'hva's, karu yuhpipθaricriharaxé'hva's vaṁ mit k'áru pakunikyá'ttihaṁ, Payúrùkvãràs⁸¹ vaṁ mit kite k'únic pakunikyá'ttihat payuhpipθaricrihàr.

Mahnu·vanátémaṁ káru kunikyá'ttihanik pamukunxé'hva's, kunipítti,⁸² kuna vura 'uṁ pamahnu·vanátémaṁ 'atevívmaṁ kóṁ xùtnàhìcē, vaṁ xas pakuntápkū'puti' pakunic píha vaṁ paxe'hvasíkyá'yav — mahnu·vanátémaṁ 'uṁ xutnahìtēcē. Púmit vúra vaṁ xútiaphat kiri nuyukar pamahnú·vañate,⁸³ 'uṁ vaṁ 'iθivθane'nkininnā'ssite, tu'y-cip mu'aramahé·ci'p vaṁ mit kunipíttihaṁ.

They used to make different kinds of pipe sacks: buckskin pipe sacks and elkskin pipe sacks, and elk testicles also they made into pipe sacks, and weasel pipe sacks they made, the downriver people were about the only ones that made weasel pipe sacks.

They say they made their pipe sacks of chipmunk skin also, but chipmunk skin is thin as birdskin, and they liked to make their pipe sacks stiff—chipmunk skin is just thin. And they never liked to kill the chipmunk, it is the earth's pet, mountain's best child, they used to say.

a. Paxé'hva's pámita nimm'á-h-tíhat pi·nikníkk'ahiv (PIPE SACKS THAT I USED TO SEE AT KICK DANCES)

Nuṁ mi ta'y túppitcas yerip-áxvū'h'sa, vaṁ tanúvyi'heip, tanumúskīnvan'va, tanumúskīnvan'va papihníknik. Ta'y panumáhti pakunihé'nati', teavura

When we were little girls, we would go there. We would go there to look on. We went to look on at kick dances. We saw much smoking, but we never saw

⁸¹ The Yuruk tribe.

⁸² 'Afrí·te 'upítti', Fritz Hanson says so.

⁸³ Many Indians killed it, but there was a superstition against doing so.

mit pukinmáhat yuhpipθaricriha-
raxé'hva'^{as} karu mahnú'vañatc.
Va₂ vura mit kite nimm^yá'htíhať,
vastaranxé'hva'^a.

a weasel pipe sack or chipmunk
sack. I only saw buckskin pipe
sacks.

b. Pa'afivĩmyá'thína'tíhan ku-
maxé'hva'^{as}

(PIPE SACKS WITH FUR ON THE
LOWER PART)

Ká'kum mit 'áffiv 'úmyá'thĩ-
nà'tíhat papufitetafirapuxé'hva'^{as}
karu pa'icyuxtafirapuxé'hva'^{as},
'affiva'ávahkam ká'kum mit 'úm-
yá'thĩnà'tíhàť. Xe'hvas'áffiv mit
vura kite 'úmyá'thítíhať. Vura
va₂ takunvússur patáffirāpū pa-
ká₂n 'icvit 'úmyá'thiti'.

Some of the deerskin pipe
sacks and elkskin pipe sacks had
fur on the bottom, on the outside
of the base they had fur. Only
the bottom had fur on. They
cut it from the buckskin where
there is a patch of fur left on.

c. Pe'cyuxmanxé'hva'^{as}

(ELKSKIN PIPE SACKS)

'Icyuxmanxé'hva'₂s mit kunik-
yá'ttíhat há'ri, kuna vura píha'.
Patakun'ákkō'ha'^{ak},⁸⁴ puxx^wítc
'úx^wā'kti', po'hrá'mmū'k takun-
pákkō'ha'^{ak}, patakunpimθanup-
núppaha₂k pehé'rāha'.

Sometimes they made elkskin
pipe sacks. They were stiff.
When they tap one of these, it
makes a loud sound, when they
hit it with the pipe, when they
tap down the tobacco.

d. Pe'cyuxθirix^yō'nxé'hva'^{as}

(ELK TESTICLE PIPE SACKS)

Vura 'u₂m puhitíha₂n 'icyu₂x
'íkk^yárátíhāphanik. Vura há'ri
xas payíθa kuní'kk^yaratíhanik.
Kuntáttapvutíhanik, karixas ta-
kunkúnni'^k, pató'ppá'xfuť. Yu₂p
takunkúnni₂k kar aθkū'n.

They did not use to kill elks
all the time. Only once in a
while they would kill one. They
used to trap them, and then shoot
them with arrows, when they got
caught. They shoot them in the
eye or in the throat.

Vura há'ri xas pakunikyá'ttíhat
'icyuxθirix^yō'npú'vic⁸⁵ karu há'ri
'icyuxθirix^yō'nxé'hva'^{as}. 'Iky-
ā'kamíkyav. Xara kunpúθanti
'ā'ssāk, há'ri kuyraksúppa' karu
há'ri 'axaksúppa'. Kunímm^yū-
stí' xay 'úmfi'pcur pamúmya'^{at}.
Xas 'ā'srávamū'k xúnnutitckuni-
kyá'ttí'. Xas 'ā'tcip takunvúx-

It is only sometimes that they
made elk testicle bags or elk tes-
ticle pipe sacks. It is hard to
make them. They soak it a
long time in the water, some-
times three days, sometimes two.
They watch it, for its hairs might
come off. Then they make it
soft with brains. Then they cut

⁸⁴ With a stick to settle the tobacco preparatory to putting the
pipe back in after smoking; see p. 197.

⁸⁵ Or 'icyuxθirixyō'nmáhyā'nnā'rať, elk testicle containers.

xaxa'⁸⁶. Xas va: 'áppap takun-
íkyav paxé'hva'⁸⁵. Takunsíp-
pūnva poh'hrá:m pícci'p, xas va:
kó: takuníkyav. 'Axakxé'hva: s
'u'árihicihti yíθθa θirix'ó'n, yíθθa
θirix'ó'n 'áxxak 'u'árihicihti xé-
hva'⁸⁵. Xas va: takuníkrup 'íp-
pámmū'k. Xas 'ávahkam pa-
mukíccapar takuníkrū'pka', xe-
hvas'ápma'nnak takuníkrū'pka
pavastáran.

'Icyuxθirix'ó'nxé'hva'⁸⁵ va: 'úθ-
vā'yti'. 'Affiv vura 'úmyā'thīti'.
'Ávahkam takuntáffir.⁸⁷ 'Áffi
vura kite pó'myā'thīti'. Va: vur
uycárāhīti 'a'xkūnic karu vura
tcántea'fkūnic. 'Imyatxárahsa
kūnic. Pufiteθirix'ó'nma: n 'u:m
xútnāhīc. Va: 'u:m pu'ikyā't-
tihap xé'hva'⁸⁵, xútnāhīc. Kuna
vura 'icyuxθirix'ó'n 'u:m 'ítpu'm.

Pá'kvátcax⁸⁸ Ka'tim'í'n'árá:r
mit, 'áppa pamúpsi: mit' ípcū'n-
kiñate, musmus 'í'n kunvúran'nik,
Panámni'k,⁸⁹ 'icyuxθirix'ó'nxé'h-
va: s mit pamuxé'hva'⁸⁵ sítcāk-
vūtvarak mit 'uhyákkūrihvať.
Tcántea'fkūnic 'a'xkūnic 'ucárā-
hīti pamúmya'⁸⁵, vā'rūmas kunic
pamúmya'⁸⁵.

D. Pahút paxé'hva: s kunkupe'k-
yā'hīti'^{89a}

it in two lengthwise. Then they
make one side into a pipe sack.
They measure the pipe first,
then they make it that size. A
pair of testicles makes two pipe
sacks; a pair of pipe sacks come
out of a pair of testicles. Then
they sew it up with sinew. Then
at the top they sew a tying thong
on; at the mouth of the pipe
sack they sew on a buckskin
thong.

It is called an elk testicle pipe
sack. It is hairy at the base.
They shave off the upper part.
Only at the lower part it is hairy.
It is mixed red and white hairs.
They are long hairs. The deer
scrotum is thin. They do not
make a pipesack of it; it is thin.
But elk testicle [skin] is thick.

Pakvatcax was a Katimin Indi-
an, one of his legs was short. A
cow hooked him at Orleans. His
pipe sack was an elk testicle one.
It used to be sticking out from
his belt. It had mixed white
and red hairs on it, long hairs.

(HOW THEY MAKE A PIPE SACK)

Po'hrá:m pícci:p kunsíppūn-
vuti pakó: pa'uhrá:m 'uvā'rāma-

First they measure the pipe,
how long a pipe it is. Every-

⁸⁶ Ct. 'átcip takunvúppakrav, they cut it in two crosswise.

⁸⁷ Making it hairless.

⁸⁸ Another of his names was 'Áttatať.

⁸⁹ About 1865.

^{89a} For illustrations showing the materials for and making of the
pipe sack described in the texts below, see Pls. 33, b, c, d, e, and 34.
The sack was made by Imk'anvan.

hiti'. Kó-vúra pakunikyá'tti', kó-vúra pícci:p kunsíppū'n'vāk. Takunθá'nnamni patáffirāpūhāk, po'hrām. Va: vura takunkupa-θí'criha pakunkupe'krú'ppahe'ec. 'Āxxak takunpáttun'va.

Váram takunvúppaksuř. Va: 'u:m vá'nnāmicite kunikyá'tti paxé'hva'as, 'ayu'á'te 'uhramsúruk-kam u'í'ra pehé'raha'. Karu vura kó'mahite tinihyá'te pakunikyá'tti'.

Fíθθi kunic takunvúppakuř.⁹⁰

Há'ri 'iθyú'kinúya'te vura takunvúppakar 'áffiv. Karu há'ri 'áffiv takuntáttak, xákkarari takunvússuř. Karu há'ri takunvu-pákyuř.

Pakú'kam u'avahkāmhiti patáffirapu', va: vura kú'kam kunikyá'tti u'avahkamhiti paxé'hva'as.

Há'ri váram takunvúppaksuř, va: 'u:m kunikritiptíppe'ec 'áffiv. Suřkam 'ukrúppahiti', 'ávahkam 'ukritiptíppahiti'.

Há'ri xe'hvas'í'cak 'a? vur ukritiptíppura'hiti, pakkú'kam 'ukrúppara'hiti'. Va: vura pa'apxan-tí'te kunikritiptí'pti pamuk-unxuskamhan 'anammahate'í-yū'n'vār, viri va: takunkupe'kyá'hiti payém paxé'hva'as.^{90a} Pi'é'p mit ním'ā'htihat 'áffiv vúra mit kite po'kritiptíppahitihat, ká'kum pamukunxé'hva'as.

thing that they make they measure first. They lay the pipe on the buckskin. They lay it down the way they are going to sew it. They fold it.

They cut it off long. They make the pipe sack a little long, because there is tobacco under the pipe. And they make it a little wide.

They cut it the shape of a foot.

Sometimes they cut straight across at the bottom. And sometimes they point it at the bottom. They take a cut off of both sides. And sometimes they cut it slanting.

The outside of the buckskin is the outside of the pipe sack.

Sometimes they cut it long, so as to fringe the base. It is sewed inside, it is fringed outside.

Sometimes the body of it is fringed above, along where it is sewed. As the White men fringe their pistol sacks, so they fix pipe sacks now.^{90a} But long ago I saw them fringed only at the bottom, some of their pipe sacks.

⁹⁰ Old expression.

^{90a} For pipe sack of this description, with side and bottom fringed, made by Tcá'kícha'an, see Pl. 34, a.

a. Pahút kunkupe·kyá·hiti
pa'ippam^{90b}

(SINEW FOR PIPE SACKS)^{90b}

Pateimi kunikrúppē·càhà:k pa-xé·hva'as, há·ri kunparicrí·hvùti pa'ippam,⁹¹ karu há·ri vura va:k kunixaxasúrō·tì pa'ippam, tupi-tecasámmahite kunixaxasúrō·tì', a:v mú·k kunikrú·ptì'. 'U: mit vura nanítta:t 'ukyá·t·tìhàt mux-é·hva'as, ke·texá·te mit. Pa'ára:r 'u·mkun vura pupurá:n ko·hím-màte·vùtìhàp, xa:t mukun'ára'ar. Pamit vó·krú·ptìhàt pamuxé·hva:s 'ippammũ'k, pumit paricrí·hvāpù: 'ìhr·v·tìhàt, 'ipamtun-vé·ttecas kíte vúra mit póhrū·v·tìhàt. Va: vura mit sákri'v.

When they are going to sew the pipe sack, sometimes they make the sinew into string, and sometimes just tear off the sinew. They tear off a little at a time; with that they sew it. My mother made her own pipe sacks. She was a widow. The people did not feel sorry for one another, though they be their relations. When she used to sew her pipe sack with sinew, she did not use it made into string, but just used the little shreds. It was strong.

b. Pahút pakunkupe·krúppahiti
paxé·hva'as

(HOW THEY SEW THE PIPE SACK)

Á·tcip takuní·fū·y·ràv, 'áxxak takunipá·ttun'va. Pakú·kam 'í·ck'am va: kú·kam u'ávahkam-hiti' payváhe·m pakuní·krū·ptì'. 'U'ú·vrínahiti' pakuní·krū·ptì'. Takunpaθravuruke·krúppaha'. Pavo·kupe·krúpahitiha'^ak va: 'u·m sákri'v. Pakuní·krū·ptì paxé·hva:s 'ippammũ'k, 'úppas kuní·vúrukti' pa'ippamak. Kó·mahite takunpá·ppuθ, 'apmanmũ'k vura hitíha:n 'ásxay kunikyá·t·tì'. Pū·vic kúníc takuní·krup. Pu'ik-ru·prúpā·tìhàp.⁹²

They fold it in the middle, they double it together. The inside is outside now when they sew it. They sew it turned wrong side out. They sew it over and over. It is strong when sewed that way. When they sew a pipe sack with sinew, they put spittle on the sinew. They chew it a little. They wet it all the time with the mouth. They sew it like a sack. They do not sew it way up to the top [to the mouth].

^{90b} For illustration of sinew string used for sewing pipe sack, two kinds of sinew and connective tissue, see Pl. 33, b, c, d, e.

⁹¹ Terms for kinds and accompaniments of sinew are: 'ippam, general term for sinew; pimiyur, special term for the sinew from the leg of the deer; vasiñ'ippam, back sinew; vasiñ'ippam'áxvi'c, the connective tissue or membrane adhering to back sinew.

⁹² A medium-sized pipe sack is usually sewed up only to a point a couple of inches below the top, only as far as the section covered by the tie-thong wrapping.

c. Pahú't pakú'kam u'avahkam-
hiti kunkupappū-vrinahiti pa-
xé'hva's

(HOW THEY TURN THE PIPE SACK
BACK RIGHT SIDE OUT)

Karixas takunpū-vrin pakú'-
kam u'avahkámhiti patakunpík-
rū'pmañ. Patakunpíkrū'pmara-
ha'ak, 'á'ssak takunθi-vk'vuii,
kō'mmahite vūfā, xas va' u'm
yā'mmahūkkāte va'ū-vriñ.

Then they turn it again right
side out when they get through
sewing it. When they finish sew-
ing it, they soak it in water, a
little while, so it is easy to turn
right side out.

'Aθkúrit tē'mite vura takuní-
vúruk patupivaxráha'k paxé'h-
va's, va' u'm puppíhaha'a.

They rub a little grease on
when it gets dry, so it will not be
so stiff.

d. Pahú't kunkupe-kyá'hiti
paxe'hvaskíccapañ, pahú't
kunkupé-krū'pkahiti'

(HOW THEY MAKE THE PIPE SACK
TIE THONG AND HOW THEY
SEW IT ON)

Karixas 'ifuctí'mmite xas taku-
níkrū'pka' pamukíccapañ, paxe'h-
vaskíccapañ, pamukíccapāra-
he'c 'íppañ. Takun'áripeur pa-
vastáran, 'axák'ā'ksíp va' kō;
vā'ramahiti' va' takuníkrū'pkā',
'íppāmmū'uk. 'Áppap va' ká'n
'íppan takuníkrū'pka' pavastáran
pakíccapañ.

Then at last they sew on its
tie-thong, the pipe sack tie
thong, where it is going to be
tied, at the top. They cut the
thong 2 spans long, they sew it
on with buckskin. At one corner
they sew the tie-thong on.

e. Pahú't kunkupa'árippaθahiti
patáffirāpu'

(HOW THEY CUT OFF SPIRALLY A
BUCKSKIN THONG)

Há'ri táffirapu tinihyā'te vura
takunvússuñ. Xas va' takun'árip,
'asaxyíppitmū'uk. Va' vura vā-
ramas tu'árihic pa'árihpāpu'.
Kunvúppākpāθti'.⁹³ Xas 'ícaha
takuní'vúruk. Xas takuníctu-
túttuñ. Va' vura vastarányav
tu'árihiē. 'Aθkúrit há'ri kuní-
vúrukti'.

Sometimes they cut off a widish
piece of buckskin. Then they
cut off a thong, with a piece of
white rock. It makes into long
thongs that way. They cut it
around. Then they put water on
it. Then they run it through
their hands. It makes good
thongs. Sometimes they rub
grease on.

⁹³ They keep cutting round and round the edge of a scrap of buck-
skin, cutting off long thongs in this way, which are later worked and
stretched with the hands and made to lie out flat and good.

- E. Pahút kunkupamáhyā'anna- (HOW THEY PUT THE TOBACCO IN
hiti pehé'raha paxé'hvā'ssak. THE PIPE SACK)

Púyava₂ paxé'hva's takun-
píkyā'r, karixas takô'h, pehé-
raha su₂ takunmáhya₂n paxé'h-
vā'ssak.

Behold they finish the pipe
sack. Then they are through.
They put the smoking tobacco
inside in the pipe sack.

Táya₂n vúra kunkupítí
'íeyā'v, patcimikunmáhyā'ne-
caha₂k paxé'hvā'ssak, xás va₂
takunsuváxra pe'hé'raha 'ikriv-
kí'ak, xas va₂ 'á₂k takun-
řé'θipá'a pa'ahímpak, va₂ 'ávah-
kam takunřé'θθiθūn, 'ihé'raha-
'ávahkam, va₂ kunkupasuvaxrá-
hahití'.⁹⁴ Karixas xé'hvā'ssak
takunmáhya'an.

Oftentimes the way they do
in the winter is that when they
are going to fill up a tobacco
sack, they dry the tobacco on a
disk seat, they take from the fire
a live coal, they move it around
above, above the tobacco, that
is the way they dry it.⁹⁴ Then
they put it into the pipe sack.

- a. Pahút kunkupo'hyānakkō- (HOW THEY PRAY WHEN THEY
hiti patakunmáhyā'nnaha₂k PUT THE TOBACCO IN THE PIPE
pehé'raha paxé'hvā'ssak SACK)

Kō₂ ká₂n vúra patakunipmáh-
yā'nnmaraha'ak po'hrá₂mmak
kunfúmpū'hsiprivtí': "Maté'k
xára nímyā'htihé'ec. Pa'ín ká-
rim náxxū'shūnīctí', 'úm pákam
'iku'ípmé'ec pamuxuskémha'
pa'ín ká'rim náxxū'shūnīctí'." ⁹⁵
Vo₂ kupa'ákkiahití pe'hé'raha
pe'θivθā'nnē'en. Picci₂p pata-
kuntú'pha xas takunfúmpu ⁹⁶
pa'ipihé'raha kite pamútti'k.

Every time they finish putting
in tobacco into the pipe they
pray: "I must live long. Who-
ever thinks bad toward me, his
bad wishes must go back to him,
whoever thinks bad toward me."
That's the way he feeds tobacco
to the world. They first talk,
and then they blow off the to-
bacco [dustlike crumbles] that
remains on the hand.

- F. Pahút kunkupé'pkíccapahití (HOW THEY TIE UP THE PIPE IN
po'hrá₂m paxé'hvā'ssak THE PIPE SACK)

Takunipkíccap paxé'hva's, ní- They tie up the pipe bag so
namite ⁹⁷ 'uhyānnīcūkvātc ⁹⁸ pa- that the mouth end sticks out a

⁹⁴ Cp. the description of drying the stems by the same method, p. 95.

⁹⁵ This is the Karuk form of the Golden Rule.

⁹⁶ Or takunfúmpū'hsip, or takunfúmpū'hsu₂.

⁹⁷ Or 'íevit, which means not only half, but a piece of it, a little of it.

⁹⁸ Or 'uhyáricūkvā, 'umtārānā'mhiti or 'utnīccukti.

kú·kam 'uhram?ápma'an.⁹⁹ Pusu' yí·v 'ihyáramnihtihap pó·rā·m, vur 'umtarānnā·mhitihac pa'uhram?ápma'an.

Va· kunxúti 'ayu'á·tc 'u·x pe·hé·raha', xay úkkik pehé·raha pa'uhram?ápma'an. Sákri·v 'uk'iccapāhiti'. Va· vura papic'ite kunupammá·hahañik, paxé·hva's, va· vura kunukupé·kyá·hahañik. Va· vura kunukupé·ccapahitihani. Pe·kxaré·yav pamukun?úhra'am.

Paxé·hva's takunimθavuruké·p·kiccapaha'. Kúyrá·kkàn há·ri pí·θvakan 'upsásikivràðvā pó·hrā·m'màk. 'Áffivk'am kú· kunip·kiccapmuti'. Karix'as takun·kixán'yup, pata'ipanní·tcha·k pavastáran, pate·peú·nkinatcha'ak.

G. Pahú·t ukupé·hyáramniha·hiti po·hrá·m paxé·hvā'ssak

Pehé·raha 'u·m vura 'afiv?á·vaha·kamkite 'u'ippanhiti', té·myá·tc·va kunipmá·hyā·nnāti' paxé·hva's. 'Ihé·rahak 'uhyákkurihva pó·hrā·m. Pamukkó·r 'u·m vura su? 'ihé·rahak 'ukkúramnihva'.

'Ávahkam 'úyū·nkūrihvā po·hrā·m, 'ihé·raha'á·vahkam, súruk·kam pehé·raha', 'á·vahkam po·hrā·m. Po·hrá·m xé·hvā'ssak su? ukré·ha'ak, pakú·kkam ma'aθ va· kú·kam 'usurukámhiti', pakú·k·kam 'ienā·nnite, va· kú·kam 'u'á·vahkamhitti'. Va· ukupakú·n·nāmnihvahiti'.¹

little. The pipe does not stick way in. The mouth end is visible a little.

They think it is because the tobacco smells, it might get on the small end of the pipe. They tie it so tight. As they first saw it, the pipe sack, so they made it. The Ikkxareyavs tied up their pipes that way.

They tie up the pipe sack by wrapping it [the thong] around. It goes around the pipe three or four times. They wrap it spiraling down. Then they tuck it under, when it is already to the end of the thong, when the thong is already short.

(HOW THE PIPE RIDES IN THE PIPE SACK)

The tobacco only reaches to the top of the bottom. They fill the pipe sack up often. The pipe is sticking in that tobacco. Its rock pipe bowl is sticking down inside of the tobacco.

The pipe is inside on top, on top of the tobacco; the tobacco is underneath, the pipe on top. When the pipe is in the pipe sack, the heavy end is down, the light end is up. It rides inside that way.

⁹⁹ Or paká·n 'uhram?ápma'an. McGuire, fig. 37, shows the pipe put into the pipe sack wrong. "Maybe some White man put it in for taking the picture."

¹ Lit. it sits inside thus, or 'ukupe·hyáramnihahiti', it stands inside thus.

H. Pahút ukupappíhahitihanik (HOW AN OLD PIPE SACK IS
pataxxára vaxé'hva'^{as}2 STIFF)

Pataxára kunihró'ha'k paxé'h-
va'^{as}, 'áhup kúnic táh.³ Pam-
kun'ástū'kmū'k 'uppihahiti'. Va:
xas pakuntápkú'pputi', pappíha',
va: 'u:m yáv pehé'raha 'ukupa-
pivrârârâmnihahiti su', patakun-
pimθanupnúppaha'^{ak}.

After they use a pipe sack for a
long time already, it gets stiff as
a stick. It gets stiff with their
sweat. They like it that way
when it is stiff, then the tobacco
falls back down in easily when
they tap it.

I. Tusipún'vahiti pakó: ká:kum paxé'hva'^{as}

(MEASUREMENTS OF SOME PIPE SACKS)

The pipe sack made by Imk^yanvan, texts on the making of
which have just been given, measures as follows. It is 9½
inches long, 2½ inches wide at bottom, 2½ inches wide at top.
Unsewed gap runs down 2½ inches from top. Tie-thong is 17 inches
long and spirals five times around the sack when tied. Made to
hold a pipe 6½ inches long and 1½ inches diameter. The mouth
end of the pipe projects out of the mouth of the sack a little,
leaving about 2¾ inches space between the bowl end of the pipe
and the bottom of the sack. (See Pl. 34, e.)

A pipe sack made by Fritz Hanson, fringed, and therefore
said in scorn by Imk^yanvan to look like a White man pistol sack,
although it is admitted that pipe sacks were sometimes fringed
"a little" in the old time, has its mouth end larger than its
base. It measures exclusive of fringe: 6 inches long, 1½ inches
wide at bottom, 2½ inches wide at top; the tie-thong is 10½
inches long and spirals around three times. The fringe is ca.
1 inch long down the entire side, and ½ inch long at the bottom.
The pipe for which it was made is 3¾ inches long, 1½ inches
diameter at bowl end, and when put in properly, with its mouth
end sticking out, leaves 2¾ inches space between pipe base and the
sack base.

3. Pahút kunkupa'é'θti po'hrâ'm (HOW THEY CARRY THE PIPE)

Pakunifyúkkuna'tihanik, 'aka-
vâkkírâk sũ'hânik pamukun'úh-
ra'm. Va: vúra yíttee'te kunic-
kúrùtthânik pamukun'akavâk-
kír, 'í'ekípatecashânik. Pa'ávansa
pé'mpá:k u'áhó'ti', va: vura kite

When they used to walk around
their pipe used to be down in the
quiver. The quiver is all that
they used to carry around; they
used to just go naked. When a
man is walking along the trail he

² Or paxxára tava xé'hvâ'sha'^{ak} instead of the last two words.

³ Or ta'áhup kúnic.

'uckúruhti pamu'akavákkir. 'Ax-máy ik vúra tuvíctar 'ihé'raha', to'xxus: "Kiri nihé'er." Víriva: kari 'á'pun tó'θáric pamu'akavákkir. Karixas tuhé'er.

Há'ri vo'kupa'é'θi'θàhiti' po-vúrá'yvuti pamu'úhra:m pamu'akavákkirak su?.⁴ Karu há'ri síttcakvútvaràk su? 'uhyákuñi. Karu há'ri pamusíttcakvútvaràk 'unhitará'nkāhiti', pamusitcavutvaravastáranmū'uk.

Po'hrá:m kun'é'θi'ha'ak, xas takunippé'r: 'Uhrá:m 'u'é'θi',⁵ má'θkúnic po'é'θi', pu'ipíttihaþ: 'Uhrá:m 'u'avíkvuti'.⁶ Vura kunipítti': 'Uhrá:m 'u'é'θi'.

carries only his quiver. Then all at once he wants to smoke, he thinks: "I will smoke." Then he lays his quiver on the ground. Then he smokes.

Sometimes he carries his pipe around this way in his quiver. But sometimes he has it tucked under his belt. And sometimes he has it tied onto his belt with one of his tie thongs.

When they carry a pipe they say: 'uhrá:m 'u'é'θi' (he packs a pipe), as if he were packing something heavy; they do not say: 'uhrá:m 'u'avíkvuti' (he packs a pipe). They say: 'uhrá:m 'u'é'θi'.

4. Pahút kunkupe'hé'rahiti'

(SMOKING PROCEDURE)^{6a}

In smoking, the Karuk sought the effect of acute tobacco poisoning. Effort was made to take the smoke into the lungs and to hold it there as long as possible. Smoking procedure of the Karuk can not be better summed up than by quoting the words of Benzoni, who has given us one of the very earliest accounts of American Indian tobacco smoking:

" . . . they set fire to one end, and putting the other end into the mouth, they draw their breath up through it, wherefore the smoke goes into the mouth, the throat, the head, and they retain it as long as they can, for they find a pleasure in it, and so much do they fill themselves with this cruel smoke, that they lose their reason."⁷

⁴ Or su? úkri'.

⁵ This verb is used of carrying a large or heavy object, e. g., a big log, and also curiously enough of carrying a tobacco pipe, either in hand, under belt, or in quiver.

⁶ Verb used of carrying small and light object in the hand.

^{6a} Illustrations showing the smoking processes will be run in a following section of this paper.

⁷ Benzoni, Girolamo, History of the New World, Venice, 1572, edition of the Hakluyt Society, London, 1857, p. 81.

A. Pakumá'a_h kuníhrū·vtihanik
pamukun'úhra_m kun'áhkō-
ratihañik

(WHAT KIND OF FIRE THEY USED
FOR LIGHTING THEIR PIPES)

Pa'apxantí'te 'u_m vura hití-
ha_n θimyúricihār kuníhrū·vtí
pakunihérati'. Kuna vura 'u_m-
kun pa'árā·rās θimyúricihār pu-
'íhrū·vtihāp, 'a_h vúra kuníhrū·v-
tí'.

The White men are always
using matches when they smoke.
But the Indians smoked without
using matches, they used the fire.

Ké'ttcas 'u'ík^yukkírihva⁸ pa-
kun'ássimvana·ti 'ínná'^ak, 'íθé·k-
xaram vúr o·'ínk^yútí', 'ayu'á'te
ké'ttcas pa'áhup. Há·ri yíttee_{te}
vura pe·k^yuké·civit takuníhyāra-
ran 'áttimnāvak, pamukun'íkriiv-
ra_m kú·k takunpá·ttiiva. 'Íθé·k-
xaram vura 'u_m tee·myáteva
pakunpí·yūnkirihti pa'ahuptun-
vé'etc, va_h 'u_m pe·kk^yuk yav
'ukupá'ínk^yāhiti'.

They have big logs when they
are sleeping in the living house;
it burns all night, for the logs are
big. Sometimes they [the women]
put just one piece of log in a pack
basket, and bring it home. At
frequent intervals during the
night they add small pieces to the
fire, so that the logs will burn well.

Há·ri 'ássipak su' kun'á·hti',
yu·x su' 'u'í·θra'. Yí_n vura há·ri
máruk pa'áhup kuntú·ntí'. 'A_h
kun'á·hti 'ássipak. Paká_n pa-
'áhup kunikyá·viciřak, va_h ká_n
'a_h takuníkyav, va_h 'u_m kuník-
mahatche'ec.

Sometimes they carry fire
around in a bowl basket; they
have earth in it. Sometimes they
go wood gathering far upslope.
They pack fire along in a bowl
basket. There where they are
going to make the wood, there
they build a fire, so as to keep
warm.

Vura há·ri xas pakunθimyúric-
rihti', vura xaráhva xas kuníh-
rū·vtí paθimyúricihār.^{8a}

It is only sometimes that they
make fire with Indian matches.
Only once in a long time do they
use Indian matches.^{8a}

B. Pahú·t kunkupa'ē·θricukvahiti
po·hrā·m karu pehé·raha pa-
xé·hvā·ssak

(HOW THEY TAKE THE PIPE AND
THE TOBACCO OUT OF THE
PIPE SACK)

Pa'ávansa 'ihé·raha tuvictāra-
ha'^ak, patcim uhé·rē·cāhā'^ak, va_h
kari 'á·pun to·krí·c. Xas tupíp-

Whenever a man has an ap-
petite for tobacco, whenever he
wants to smoke, he sits down.

⁸ Ss. 'úkū·kkirivā. These logs, usually two in number, are gradually
fed into the fire.

^{8a} For illustration of old Tintin making fire with Indian matches
see Pl. 35.



TINTIN DRILLING FIRE WITH INDIAN MATCHES



CEREMONIAL BUCKSKIN BAGS

a, Larger bag, used for containing smaller bags. This larger bag has a draw-string; b, c, smaller bags which are filled with stem tobacco and carried in the larger bag. Models made by Mrs. Mary Ike.

pur pamuxé'hva'^{as}, karixas tó's-
yū'nkiv pamu'úhra'^am. Xas ku-
tutukamátru^p⁹ tó'yvā'yramni
pamuhé'raha', va₂ vúra 'u'á'pún-
mùti pava₂ kó₂ xyáre^c¹⁰ pamu-
'úhrā'm'mak, 'atrup^ātcipāri.
Xas tī'kk'ān, 'atcīptī'kk'ān to'ⁱ-
nákka'^{ar} pamuxé'hvasvastāran.¹¹
Puhitīha₂n vúra tákkārārihvārā
pamútti'k'ān, há'ri 'ā'pun tó'θā-
ric pamuxé'hva'^{as}. Xas tumāh-
ya₂n pehé'raha po'hrā₂m'mak.
Po'māhyā'nnāti'hā₂k pe'hé'raha
po'hrā₂m'mak, pakú'kam pamú-
ti₂k po'í'ora pe'hé'raha va₂ kú-
kam pasúrukam 'utákkārārihvā
pamuxé'hva'^{as}, 'atcīptik'yansúru-
kam 'utákkārārihvā vastārān-
mū'^{uk}. Tuyúrik pamu'úhrā'm-
mū'^{uk}. Atrúpti₂m va₂ ká₂n
'u'axayteákkierih₂ti po'hrā'm. Xas
tó'kririhic pamútru^up, pamútrup-
mū'k teimítemahite vura pató'y-
vā'yramni pe'hé'rāhā po'hrā₂m'-
mak, kututukamtik'yánkā'mmū'k
po'kúttcā'ktī'. Tik'yánkā'mmū'k
'ukúttcā'ktī', kiri ta₂y 'uyá'ha'.
Pe'kxaré'yav va₂ kunkupítīha-
nik, va₂ kunkupamāhyā'nnahiti-
hanik pamukun'úhra'^am. Xas a'
utaxixic'urā'nnāti pamútru^p
'uhrā₂mmū'^{uk}, há'ri vur ifyakā'n
vúra'va.¹² Va₂ 'árun kupé'kyā'hi-
ti pamútru^up. Pamútrū'ppāk vu-
ra ká'kkuun u'iftakankó'hi₂ti pe-
hé'raha', pehé'rahā'mta₂p vúra
kītc. Va₂ vura kite kunic pa-

Then he unties his pipe sack, and
then he takes out his pipe. Then
he spills his tobacco out onto his
left palm; he knows how much
will fill his pipe, half a palmfull.
Then he hangs the tie-thong of
his pipesack over his finger, over
his middle finger. He does not
hang his pipe sack on all the
time. Sometimes he lays it on
the ground. Then he puts the
tobacco into the pipe. When he
fills the tobacco into the pipe
the tobacco lies on the same hand
from which the pipe sack is sus-
pended, hanging by its tie-thong
from the middle finger. He puts
his pipe underneath. He holds
the pipe at the [outer] edge of
his [left] palm. Then he tips his
palm up, spilling the tobacco into
the pipe with his palm a little
at a time, pressing it in repeat-
edly with his left thumb. He
mashes it in with his thumb, he
wants to get more in. The
Iksareyavs did that way, filled
their pipes that way. Then he
rubs the pipe [bowl] upward a-
cross his palm several times.
He empties his palm that way.
It is that some sticks [to his
palm], just tobacco dust. That
is all they blow off, that tobacco
dust. The tobacco is kind of
moist all the time, it sticks to a
person [to a person's hand]. They

⁹ Always on his left hand; any other way would be awkward.

¹⁰ Or kó₂ 'uxyáre'^{ec}.

¹¹ So that the pipe sack hangs down over the back of the left hand.

¹² The outstretched left palm is tipped so that the thumb side is
somewhat raised and the pipe bowl is wiped caressingly upward across
it a few times as if to gather up the adhering tobacco.

takunfúmpũ'hsur,¹³ pehē-rahá-m-ta'ap.

'Āsxā-ykūnīc pe'hē-raha', 'ar 'u-
'iftakánkō'ttī'. Xus kuné'tcháyā-
tchītī' xa'y upásxa'y, kunxúti xay
'upásxa'y. Patupásxā'ypaha'ak,
va:k kári pu'amayā'hāhā. Kunīc
'utá'ptī' pató'sxā'yhā'ak. 'Ap-
mānka:m paxé'hva:s. Paxé'h-
vā:smũ'k kuní'vā'yramnihá'ak
'uhrá:m'mak, va:k 'u:m 'ā'pun
'uyvé'crihe'^c, 'ā'pun.

Patu'árunha pamútru:p pe'hē-
raha', karixas tufúmpũ'ssīp, to-
teú'pha, to'ppī'p: "Téú páy
Tu'ycip¹⁴ nu'ákki', pe'hē-raha';
téú páy ká'kkum nu'ákki Tu'ycip;
téú páy 'ám ká'kkum, Tu'ycip.
C'wé, téú páy Tu'ycip nu'ákki',
maté'k 'ícki:t nammáhe'^c. C'wé,
'Ióivθānnē'n, maté'k pufá:t ná'í-
kē'cīprē'vicārā,¹⁵ c'wé, 'Ióivθā-n-
nē'n. Há'ri k'aru vura va:k ku-
nipítī': "Maté'kxára nímýā'hti-
hē'^c. Maté'k 'ícki:t nammáhe'^c.
Maté'k 'asiktáva:n nipíkvā'n-
mārē'^c."¹⁶

Pavura fáttā'k ýí:v kunifyúk-
kutiha'ak, há'ri va:k kunipítī':
"'Ióivθānnē'n, maté'k namahav-
nik'áyā'tchē'^c. Pufá:t vúra
ká'rīmhá nakuphé'cārā."

Há'ri karu vura pehē-rahá-m-
ku:f kunfumpúhpi'bvūti', va:k vú-
ra kunkupítī' pakunvé'náffīptī'.

watch the tobacco lest it get
moist, they are afraid it will get
moist. If it gets moist, it does
not taste good. It gets kind of
moldy when it gets moist. The
pipe sack has a big mouth. If
they poured it from the pipe
sack into the pipe, they would
spill it on the ground, on the
ground.

As he empties the tobacco off
his hand, he blows the tobacco
dust out of his [left] hand, he
talks, he says: "Take this to-
bacco that I give thee, Moun-
tain; take some of this that I
give thee, Mountain; take and
eat some of this, Mountain. C'wé,
take this that I give thee, Moun-
tain, may I be lucky. C'wé,
Earth, may nothing get on
me, c'wé, Earth." Or they say:
"May I live long. May I have
luck. May I be able to buy a
woman."

Or when one is traveling some-
where far, he will say some-
times: "Land, mayst thou be
glad to see me. May I have no
troubles."

But sometimes they blow to-
bacco smoke, praying the same
way.

¹³ As a food sacrifice to the mountains, the earth, etc.

¹⁴ Addressing any near-by sacred mountain; regularly Medicine Mountain, if the smoker is at Katimin.

¹⁵ Mg. may no disease or hatred get on me.

¹⁶ Added by the pray-er partly in fun.

C. Pahút kunkupa'áhkō'hitī po-
hrā'm'mak

(HOW THEY LIGHT THE PIPE)

a. Pahút kunkupa'áhkō'hitī po-
hrā'm 'áhupmũ'k(HOW THEY LIGHT THE PIPE WITH
A STICK)

Patu'á'hkáha:k pamu'úhra'am,
patuhé-ráha'ak, hári 'áhupmũ'k
tu'á'hka'. Vānnāmicite hári
pa'áhup, karu hári 'ahúp'anam-
mahate, 'ápun vura tu'ússip
pa'áhup, fá't vúrava kuma'áhup.
Hári karu vura sárip, pamũ'k
tu'á'hka', saníp'anammahate.
Vura 'u:m ta:y 'ukritúmpī-θvā
sarip 'innā'ak, pavik'aré'ep.¹⁷

Karu hári sáppikmũ'k tu'á-
hripa'a, sapik'ippanite patu'ín-
k'a'. Pasápikmũ'k tu'á'hka'.
'Áhupmũ'k tu'á'hka'. 'Ahup
'ápun tu'ússip. 'Áhak túyūn-
ká'. 'Ak túyūnkīr ipanní'tc,¹⁸
va: 'u:m 'u'ínké'ec 'ipanní'tc,¹⁹
'u'axaytcákkierihiti 'ápapkaṁ.²⁰
Xas 'ippan patu'ínk'a', karixas
va'mũ'k tu'á'hka pamu'uhram'ip-
panite.

When he lights his pipe, when
he smokes, sometimes he lights it
with a stick. It is a longish
stick sometimes, and sometimes
a little stick, some stick that he
picks up from the floor, just any
stick. Sometimes also it is a
hazel stick that he lights it with,
a little hazel stick. There are
always lots of hazel sticks lying
around in the living house, re-
jects. And sometimes he takes
fire out with the poker-stick,
with it burning at the end. He
lights it with the poker-stick.

He puts fire on it with a stick.
He picks up a stick from the
floor. He sticks it into the fire.
He puts the tip in the fire, so
the tip of the stick burns, he is
holding the other end. Then
when it burns at its tip, then
with it he lights the top of his
pipe.

b. Pahút kunkupa'áhkō'hitī po-
hrā'm 'innákkamũ'k(HOW THEY LIGHT THE PIPE WITH
A COAL)

Hári kumakkári pu'áhupmũ'k
'á'hlkútihaṁa, 'innákkamũ'k tu-
'á'hka pamu'úhra'am. 'Imnák
tó'á'ntak pamu'úhrā'm'mak.

Other times he does not light it
with a stick, he lights his pipe
with a coal. He puts a coal on
top of his pipe.

¹⁷ Name applied to the poorer hazel sticks, after the best have been
picked out for basket weaving.

¹⁸ Or 'ippankaṁ.

¹⁹ Or 'í-fiti va: 'u:m tu'ín 'ipanní'tc.

²⁰ Or 'u'axaytcákkierihit icvīt.

a'. Pahút tĩkmũk sú'ya:tc
vura kunkupaθánkō'hiti pe'm-
nak po'hrá:m'mak

(HOW THEY PUT THE COAL DI-
RECTLY INTO THE PIPE WITH
THEIR FINGERS)

Hãri tĩkmũk vura tu'éθripà:
pe'mnak, 'ayu'á:tc sákri:v mit
pamukunti'k! Pura fá:t vura
'áhuþ vura pu'íhrũvtíhàrà.
'Ápunitc vura po'éθti pamu'úh-
ra'am pato'θá:nnámni pe'mnak,
tĩkmũk vura, va: 'u:m yámmà-
hũkkàte 'ukupáθá:nnámnihahe'c.
Sákri:v 'upmahónkō'nnàti'.²¹
Tu'éttcip tĩkmũk pe'mnak.
Xas vura 'u:m tcémya:tc
'uhrá:mak to'θá:nnám'ni.

Sometimes he takes out the
coal just with his fingers, they had
such tough fingers! He uses no
stick. He holds his pipe low
when he puts the coal in with his
fingers, so he can put it in more
easily. He feels kind of smart.
He picks the coal up from the fire
with his fingers. Then quickly
he puts it into the pipe.

Xás vura hitíhã:n tĩkmũk pa-
tu'éθripa'a, kuna vur 'úmtcã:kti
pamútti'k, kari 'atrúp to'θá:n-
nám'ni. Vura 'u:m 'u'íttapti
po'kupa'aficcé'nnahiti'. Xánna-
hite vura to'kritiva:y'tívay²² pa-
mútrũppàk, pa'a'ah, va: 'u:m
pu'imtcákkē'càrà. Karixas súru-
kam tuyúrik po'hrãm, pehé'raha
su' 'u'íθra'. Xas va: kã:n tók-
kĩmnãmniðat pe'mnak 'uhrá:m'-
mak. Karixas tupamáhma'.

Most of the time he takes it
out with his fingers, but it burns
his fingers, whereupon he puts it
in his palm. He knows how to
handle it. For a moment he
rocks it, the fire, in his palm, so
it will not burn him. Then he
holds the pipe underneath, the
tobacco in it. Then he drops
there the coal into the pipe.
Then he smacks in.

b'. Pahút kunkupatatvárã'hiti
sú'ya:tc vura pe'mnak po'h-
rá:m'mak

(HOW THEY TONG THE COAL
DIRECTLY INTO THE PIPE)

Hãri 'uhtatvárã:rãmũk tó-
tã'tvar pe'mnak, 'uhnam'íppanite
to'tã'tvár. 'Ikrivrá:mmàk vasáp-
pik sáppik 'úθvũ'yti'. 'Áxxa kō:k
pamukunsáppik 'ikrivrá:m'màk,
yíθa 'úθvũ'yti pufitcsáppik, va:
karixas vura kuníhrũvti papú'f-
fite takun'ávaha'a'k, karu yíθ
ikrivramsáppik, va: 'u:m vura
hitíhã:n kuníhrrũvti'. Kuna pe'k-
mahátera:m vasáppik u:m yíθ

Sometimes he tongs the coal
into his pipe with the tobacco
tonging inserter sticks; he tongs
it into the top of the pipe. The
living house poker stick is called
sáppik. They have two kinds
of poker stick in the living house,
one is called deer poker stick,
which they use when they eat
deer, and the other the living
house poker stick which they use

²¹ Lit., he feels stout.

²² Or: to'kirihríti.

'úθvũ'ytì', 'uhtátvára'r 'úθvũ'tì'.
'A'lvári pe-θvuy.²³ 'Ayu'á'tc va;
'u'm 'avansa'uhtatvára'r. Xa-
vic'áhup po'htatvára'r. Xavie
pakunsuváxrā'htì xas va; po'h-
tatvára'r kunikyá'ttì'. Va;
pakunθíhrũ'vtì 'íkmahátcrā'm
patakunihē'raha'ak, va; mũ'k
kuntatvárá'tì po'hrā'mmak pe-m-
nak, va; mú'uk.

Vúra 'u'm púva; mũ'k 'a'hrí-
pā'tihap pu'á'hsíprívtihap 'íppan-
mũ'k po'htatvára'r, 'innak vúra
kite va; mũ'k kuntá'ttaθunati'.
Kunxúti xáy 'u'í'nk'ya po'htat-
vára'r. Hā'ri 'u'm vúra nik
'ahup'ānāmmāhātcmũ'k tak-
un'a'hrípa'a, 'uhtatvára'r 'u'm
vura púva; mũ'k 'a'hrípā'tihap.
Vúra 'u'm va; mú' kite kunku-
pítti pe'mna kuntatvárá'tì po'h-
rá'm'mak. Kun'íttapti páva;
kun'íhrũ'vtì po'htatvára'r. Va;
'u'm xára kun'íhrũ'vtì' po'htat-
vára'r, kunxá'yhiti kunxuti xáy
'u'ín. Vura 'u'm tasírikũñic,
táxũ'skũñic. 'Íppikũñicta kó'va
tuváxra'. Va; vura kuma'uhtat-
vára'r, va; vura kú'kku'm yá'n-
tcip'ipmáhe'c ká'n 'uphííiv. Pu-
tcé'mya'tc tannihíttihafa, xára
vura va; kuníhrũ'vtì'.

Hitíha'n vura 'áxxak úhrũ'vtì
po'htatvára'r, va; mú'k pe'mnak

all the time. But the sweathouse
poker stick is called differently;
it is called tobacco tonging in-
serter. It has a high name.
For it is a man's tobacco tonging
inserter. The tobacco tonging
inserter is made of arrowwood.
They dry the arrowwood and
then they make the tobacco
tonging inserter. Those are the
ones that they use in the sweat-
house when they smoke. With
them they tong the coal into top
of the pipe, with them.

They do not take fire out with
it, they do not light the point
of the tobacco tonging inserter,
they only tong coals around with
it. They do not want the to-
bacco tonging inserter to get
burned. Sometimes they take
the fire out on a little stick, but
never on the tobacco tonging
insert stick. All that they do
with the tobacco tonging inserter
stick is to put the fire coal on top
of the pipe with it. They know
how to use the tobacco tonging
insert. They use that poker
stick a long time, they are saving,
they do not like to see it burn.
It is smooth, sleek. It is already
like bone it is so dry already.
You will see those same tobacco
tonging inserter sticks lying there
next year. They do not get
spoiled quick, they use them
long.

He always uses two of the to-
bacco tonging inserter sticks to

²³ Old expression. Cp. 'a'lvári tupáttuvic [high priced dentalium string of several denominations] exceeds the tattoo mark on the forearm; the expression is also used as slang and means: It is very valuable.

to'tá'tsip. Há'ri vura yítte'te
pamútti'kmũ'k to'tá'tvar,²⁴ 'u'm
vúra vo'kupé'ró'hi'ti po'htat-
vára'r, 'apapti'kmũ'k²⁵ vúra,
'ayu'á'te 'áppap²⁶ 'u'axaytcák-
kierihiti po'hrâm. Va' mũ'k to-
tá'tvar pe'mnak 'uhnam'íppañite
paká'n pe'hé'rah u'í'θra'. Va'
kari tupákti'f'cùr pe'mnak, patu-
'ink'áyá'tcha'k pe'hé'raha'.

pick up the coal with. Some-
times he tongs it in with one
hand only, he uses the tobacco
tonging inserter stick that way,
with the hand of one side only,
for with his other hand he is
holding up the pipe. With them
he tongs the coal into the top of
the pipe where the tobacco is
inside. Then he pushes the coal
off, when the tobacco burns good.

c'. Pahút 'á'pun pícci'p kunku-
pata tí'ri'hvahi'ti pe'mnak

(HOW THEY TOSS THE COAL DOWN
ON THE FLOOR FIRST)

Há'ri 'á'pun 'ahinám'tímmìte
to'θá'ric pícci'p pe'mnak kó'ma-
hite 'á'pun to'θá'ric karixas ik
po'θa'ntakke'c pamu'úh'rā'm'mak
mussúrukam.²⁷ 'Uhtatvara-ra-
mũ'k vura pato'tá'trípa' pe'mnak,
há'ri vura tí'km'ũ'k, tu'é'θrípa'a.
Pura hárixay vura nám'mā'htihara
'ínnā'k kuntanukríppanati 'ahup-
mũ'k pe'mnak,²⁸ 'uká'rimhiti
sú'hinva pamukún'a'h. 'í'nnā'k
'u'm púva' kupí'ttiha'p, kuna vura
máruk xas 'ík'vé'crihra'a'm, paku-
híram karu vura 'akunvá'am,
va' ká'n xas kuntanukríppanati
pa'a'a'h, va' kunkupa'á'hkō'hi'ti
pamukun'úhra'm pakunihé'ratí'.
Mussúrukam²⁹ to'ttá'ttic pa'a-
hímnak 'asapatapríhak.³⁰ Xás
tí'kmũ'k xas tu'é'tteíp, 'atrú'p
tó'θá'nnámni pa'a'a'h, to'kriri-

Sometimes he puts the coal
on the floor by the fire first, puts
it for a moment on the floor, be-
fore he puts it in the pipe, beside
him. He tongs the coal out
with the tobacco tonging inserter
sticks, or with his hand. I never
saw them in the house scrape the
coal out with a stick, it is hard
to do it for it is deep where their
fire is. In the house they do
not do that, but out in the moun-
tains at a camping place, at an
acorn camping place, or at a
hunting camping place they
shovel out fire to light their
pipes with when they smoke.
He lays the fire coal beside him
on the rock floor. Then he
picks it up with his fingers, he
puts it in his palm, he rocks his

²⁴ Like a Chinaman handles two chopsticks in one hand. He handles the two pokers, which are about a foot long and 5/8-inch diameter, and usually of arrowwood, most dextrously.

²⁵ Mg. with one hand.

²⁶ Lit. on the other side.

²⁷ Lit. under him.

²⁸ Or: pa'a'a'h.

²⁹ Lit. beneath him.

³⁰ Of the sweathouse.

hriri pamutti'^k, va: 'u:m pu'im-
teá'ktiha. Xas va: ká:n tó-
θá'ntak pehé'raha'ávahka'n, pa'a-
hím'nak. Puxáy vura 'á:v 'ik'yú-y-
vútiha. Patu'ínk'yáha'^{ak}, va:
kári tupákti'fèur pe'mnak, 'a'k
tupákti'fkiri. Xas kuyrákya:n
kunic tupipamáhma'. Karixas
tupákti'fèur, pe'mnak. Tu'ínk'yá-
yá'tchà sù' pehé'raha'.

palm so it will not burn him.
Then he puts it on top of the
tobacco, the coal. It never falls
on his face. When it has burned
up, then he pushes the fire coal
off, he pushes it off into the fire.
Then he smacks in two or three
times, then he shoves it off, the
coal. The tobacco is already
burning inside.

D. Pahút kunkupe'hyasipri'na-
vaahiti pohrâ'm, papic'ite ta-
kunihé'raha'^{ak}

(HOW THEY HOLD THE PIPE
TIPPED UP WHEN THEY START
TO SMOKE)

Patu'á'hkáha'k po'hrâ'm, kari
'a? to'hyássiprimmaθ po'hrâ'm.
Karixas ³¹ 'a? tukússi po'hrâ'm.
'A? 'uhyássiprimmaθti po'hrâ'm.
'A? 'u'í'hya 'u'axayteákkierihiti'.
'A? uhyássiprivti pa'uhra'm, 'ux-
xuti xáy 'uyv'é, vo'kupaxayteákk-
ierihähiti 'a? uhyássiprivti pa-
mu'úhra'^{am}. 'A? 'uhyássiprivti
pamu'úhra'^{am}, va: vur ukupa-
'axayteákkierihähiti', 'á? úhyás-
sip. 'A? vári vur upáttumti', xay
'úyvá'yriccük pehé'rähä'. 'A'h
túyü'nká', ³² 'uhnami'ppa'ñite.

When he lights the pipe, then
he tips the pipe up. Then he
tips the pipe up. He is making
the pipe stick upward. He is
holding it so it sticks up. The
pipe is sticking up, he fears it
will spill out. He is holding his
pipe sticking up. His pipe is
sticking up, he holds it that way,
sticking up. And he kind of
tips his face upward too, so the
tobacco will not spill out. He
puts fire on it, on top of the pipe.

E. Pahút 'á'punita va: kari ta-
kunpaxayteákkierihiti', paxán-
nahite tu'ínk'yáha'^{ak}

(HOW THEY HOLD IT LOWER AFTER
IT HAS BURNED FOR A WHILE)

Papic'ite tuhé'raha'^{ak}, puxx'íte
'à? uhyássiprivti po'hrâ'm papúva

When he first smokes, he has to
hold the pipe tilted up very much,

³¹ With this latter verb cp, tukusípri'n, he smokes, an old word equivalent to tuhé'er, he smokes, formed by adding -ri'n, referring to habitual action (cp. nominal pl. postfix -rin) to tukússip, he tips it up. If I ask, e. g., where a person is, one answers: 'ukusipri'nnäti' (= 'uhé-rati'), he is smoking. Panipatanvá'vaha'^{ak}, hó'y pa'ára'r, po'hé-rati-há'k panipatanvá'vüti', xasi kana'ihívríke'^{ec}, kunippé'^{éé}: "Máva páy k'ú'k 'ukusipri'nnäti'"; when I ask where a person is, and that person that I ask for is smoking, then they answer me, they say: "There he is over there 'tipping his pipe up.'"

³² Touches fire to it.

'ink'áyā'tchā'ak. Púyava: pa-xánnahite ta pehé'raha tu'ín-k'áha'ak, kari tusákri-vhà su? ³³ tó'm'nap. Karixas kunic tapu puxx'ite 'a? 'ihyássi'primmàtì-hàrà po'hrām, pató'mnap su?. Va :kari 'á'punitc po'hrām po'a-xaytcákkicrihtì', po'hé'rāti', tapu 'a? 'i'hyārā po'hrām.

Mit nimmá'htíhat kunihé'ratì papihní'tteitcas. 'Ióā'n mit nimm'áhat pihní'tteite naniyú'kkirukam 'uhé'ratì', 'ah'iōyú'kkirukam, káru na: 'iōyú'k mit nikré'et. Papicé'ite 'uhé'er, 'a? 'uhyássip pamu'úhra'am, picé'ite vura punámmā'htíhāt su? pa'a'ah. Papux-x'ite 'u'ínk'ya', va: karixas nimm'áhat su? 'imtanánāmnihite po'ínk'yúti', va: kri 'á'punitc tupí'ppé'c pamu'úhra'am. Mit nimm'á'htíhat pámita níkrí'rak 'iōyú'k. Taxánnahicite 'iteyú'kínù'ā'te kú:k 'úhyāvūtì po'hrām.

Hā'ri mit taxxáravé'nik nimm'ū'stíhat pa'ára:r po'hé'ratíha'ak, 'ikmahátera:m karu vura mit nimm'ū'stíhat pámitva kunihé'rana'tíha't, pámitva kunpí'níkni'k vānā'tíhā'ak, pa'é'm 'u'í'htíha'ak, hā'ri mit vura su? nimm'á'htíha't, po'ínk'yúti pehé'raha', po'hrām:mak su? po'ínk'yúti'.

F. Pahút kunkupapamahmáha-hiti'

'A:h túyúnka', xás kári tupa-máhma', ³⁴ va: xas kumá'i'i tu'in-

before it burns very good. After the tobacco has burned a little while, it gets hard inside [the pipe], it congeals with heat. Then he does not have to tilt the pipe so high, after it [the tobacco] congeals with heat inside. Then it is lower that he holds the pipe, as he smokes, it no longer sticks up high.

I used to see the old men smoking. Once I saw an old man across from me [in the living house] smoking, on the other side of the fire, and I was on the opposite side of the fire. When he first started to smoke, his pipe was sticking up. At first I could not see the fire inside. When it got to burning good, then I could see inside plain where it was burning, for then he tipped it down. I could see it from where I was sitting across the fire. After a while the pipe was sticking straight over.

Sometimes long ago I used to see an Indian smoking, also I used to see in the sweat-house when they were smoking, when they had a kick dance, a doctress dancing, I used to sometimes see it, the tobacco burning inside, burning inside the pipe.

(HOW THEY SMACK IN)

He puts the fire on, then he smacks in, his tobacco burns for

³³ Or su? tusákri-vhà'.

³⁴ Ct. 'upátcupti', he kisses. The Karuk used to only kiss and cluck on the skin of babies. They did not kiss adults.

k'úkkir patupamáhma'. Va₂ kar³⁵
upamáhma'hti'. Xas tu'ínk'a'.

that reason, because he smacks
in. Then he smacks in several
times. Then it burns.

G. Pahút kunkupé'cnā'kvahiti'

(HOW THEY TAKE THE TOBACCO
SMOKE INTO THE LUNGS)

'Ifyakā'n vúra tupipám'ma,
'apmá₂n kári pamu'úhra'am.
Kuyrákya₂n kunic po'pipám-
mahti'. Pehē'rahámku'f 'axyár
tó'kyav pamúpmā'n'nāk. Kari-
xas teaka'ímitc vura to'ppé'θrú-
pa₂ po'hrā₂m pamúpmā'n'nāk.
Karixas tó'snā'kvā'.³⁶ Puxx'íte
vura tó'myā'hki₂,³⁷ hūntāhite
kūnic 'ukupátte'phāhiti', va₂ páy
'úkùpittì: "θ..." Xas te'emya₂te
vura tupámteak. Kó'mahite vura
tó'ppú'xti³⁸ 'apmā₂nak³⁹ su₂ pa-
'ámku'uf. Kiri su₂. Kó'mahite
vura tupíck'āhti' 'a₂ u'ē'θti pa-
mu'úhra'am,⁴⁰ tó'xnī'chā', kunic
teim upúffā'the'ec, 'upámteākti'.
Vúra pukunic k'ó'hīti'hārà. Kunic
kite 'uxxúti': "Kiri sú₂ ta₂y pehē-
rahámku'uf." Va₂ vur upé'p-
mahónkō'nnāhiti'. Xas to'msús-
sūricùk yúffiv pehē'rahámku'uf,
káruma vúra 'u₂m kar upámteā'k-
ti'. Píeci₂p yúffivk'am tó'msús-
sūricùk, kari púva tàxràr. Kari-
xas tutáxra₂, tupímyā'hrūpà₂.⁴¹

He smacks in a few times with
the pipe still in his mouth. About
three times it is that he smacks
in. He fills his mouth with the
tobacco smoke. Then he takes
the pipe out of his mouth slowly.
Then he takes the smoke into his
lungs. He sucks in, makes a
funny sound, he goes this way:
"θ..." Then quickly he shuts
his mouth. For a moment he
holds the smoke inside his mouth.
He wants it to go in. For a
moment he remains motionless
holding his pipe. He shakes, he
feels like he is going to faint, hold-
ing his mouth shut. It is as if he
could not get enough. It is just
as if "I want more in, that to-
bacco smoke." That is the way
he feels. Then tobacco smoke
comes out from his nose, but his
mouth is closed tight. It comes
out of his nose before he opens
his mouth. Then he opens his
mouth, he breathes out the to-

³⁵ For kári.

³⁶ The verb refers to the whole action, taking and holding the smoke
in the lungs and exhaling, and the two sounds that accompany it.

³⁷ Or tó'myā'hràr. This is the ordinary verb to inhale.

³⁸ The same verb is used of holding water in the mouth.

³⁹ This is the idiom. 'iθvá'yak su', in his chest, may also be used.

⁴⁰ Held up with partly flexed arm.

⁴¹ When a doctor is dancing and is tired he "breathes out" a note:
'ae'í'. This is called tó'myā'hrūpa'a, she breathes out. He sucks
in air to drive the tobacco smoke into his lungs with a θ-resonance,
but breathes it out merely with an h-resonance.

pehē-rahá'mku'^{uf}. Yúffivk'am karu vura tómkū'hīricuk. 'Ap-má'nkam karu vura tupícčūsū-ricūk, vura puttá:yháfa. 'Uhrá'-mak karu vura 'úmkū'fhīricūktī', po'ē'θti'. Tu'asímtcaḡ, kunic tó'kvī'thà'. Tó'xnī'chà pamút-ti'k, pakúkuḡm tupihé'^r. Xas kúkuḡm vúra tupícki'ⁿ.⁴² Kúkuḡm vura vaḡ tukupapihē'rah 'ipa píci:p 'ukupe'hē'rahaḡ. 'If-yaká'n 'ík vura há'ri hīk piθvā'n to'pé'θrūpàḡ po'hrām. Púyavaḡ kari tu'á'púnma tupáffip pehé'rāhà', tapúffa:t su'. Po'hé'rāti vura tu'á'púnma su' 'ámta:p kīte tu'í'θra'. Itcā'nnite vura po'máhyā'nnāti po'hrām, vaḡ vura kō'h, itcā'nnite vúra. Vaḡ vúra yav, yiθθ uhráḡm 'áxyàr. Vura ko'mmahíteva po'pipú'n-vūti', po'hé'rāti'. Xas kúkuḡm kari tupíppī'ckiv. Puxxára 'ap-má:n su' ikré'ra pamu'úhra'^am, kuna vura xára uḡm vur uhé'rū'n-ti'.

Há'ri vura patuhé'rāmārāhà'^ak, xára vur upúxrā'hvūti'.⁴³ Há'ri vura tu'á'ssic kar upúxrā'hvūti'. 'Uḡm kári kunic vur 'u'ákkati pamúpmā'nāk pehē-rahá'mku'^{uf}.

bacco smoke. Smoke comes out of his nose, too. It comes out of his mouth, too, but not much. And smoke is coming off of the pipe, as he holds it. He shuts his eyes, he looks kind of sleepy-like. His hand trembles, as he puts the pipe to his mouth again. Then again he smacks in. He smokes again like he smoked before. A few or maybe four times he takes the pipe from his mouth. Then, behold, he knows he has smoked up the tobacco, there is no more inside [the pipe]. As he smokes he knows when there are only ashes inside. He just fills up the pipe once, that is enough. That is enough, one pipeful. He rests every once in a while when smoking. Then he puffs again. He does not have the pipe in his mouth long, but it takes him a long time to smoke.

Then after he gets through smoking he inhales with spitty sound for a long time. Sometimes he lies down, making the spitty inhaling sound yet. It [sounds] like he is still tasting in his mouth the tobacco smoke yet.

⁴² Or tupamáhma'. Tupícki'ⁿ, like tupamáhma', means he smacks in several times. But tupám'ma, he smacks in once.

⁴³ The verb is derived from 'uxrā'h, berry, and means to inhale with half-closed mouth, thereby producing a long and loud interjection of deliciousness, which is used especially when eating berries and after smoking tobacco.

H. Pahút kunkupitti patakun-
pícnā'kvamaraha'ak

(HOW THEY DO AFTER THEY TAKE
THE TOBACCO SMOKE INTO THE
LUNGS)

Va₂ vúra kó'vúra to'pmahón-
ko₂n 'i0á'i'c vūrà, pató'snā'k-
vāhā'ak. Hā'ri vura pamúyu'p
'a' to'0yívura'^a. Karu hā'ri tu-
pikyívivra'^a, vāssihk^aam tupikyí-
vivra'^a, tcé'mya₂tc vura 'ā'pun
to'00áric pamu'úhra'^am, karixas
pato'kyívic. Xas takuntákka'v,
kó'vúra takuníkcā'hvānā'^a. Pu-
'akára 'ín vúra xūs 'é'0tīhā'p,
xā'2t 'ihē'rāh 'umyū'm'ni, kuna
po'kuhitti kumā'i'i tupúffa₂th'^ak,
víri va₂ 'u₂m 'íccaha kun'ās-
kō'ttī'. Vura pehē'rahamū'k
tupúffā'thā'ak, puxxára 'árim
0á'nné'ra.

Hā'ri pe'kpíhanha'k pehē'raha',
pa'ávansa patuhē'raha'k vura
pu'á'púnmutihara patupúffā-
thā'. Hā'ri vura 'ā'pun to'kyívic
vura pu'á'púnmutihara. 'I0á'a-
ra 'ín xas takunippé'r: "Yāxa
tupúffā'thā'." Tākunma vúra
xas pamútti'k 'úxnī'chīti'.

Kunipítti ká'kkum papihní't-
tcítcās kuníkti'nnāti', patakun-
pihē'rāmārāhā'ak, kó'vúra 'i0á'i'c
kunipmahónkō'nnāti'. Xara vura
'upmahónkō'nnāti yav, pehē'raha
po'victā'ntīhā'ak, xára vura yāv
'upmahónko'nnāti'. Hā'ri 'ā'pun
tó'kyívic, tó'myū'm'ni, mit nim-
m^aā'htīhat va₂ mit kunkupítti-
ha', papihní'ttcítcās. 'Ikpíhan
pehē'raha', víri va₂ pakunvictā'n-
ti'. 'Á'pun takuníkyívic. 'U₂m-
kun vúra takunpímta'v. Kunták-
kā'mti kite pappinhí'ttcítcās.
Pakunihē'rānā'ti' kunteú'phīnā'ti
'ikmahátera'^am. 'Axmay ík vúra
yí00a taputeú'phīti'hārā, hinup

He feels good over all his meat
when he takes it into his lungs.
Sometimes he rolls up his eyes.
And sometimes he falls over,
backward he falls over backward.
He puts his pipe quickly on the
ground, then he falls over. Then
they laugh at him, they all laugh
at him. Nobody takes heed,
when one faints from smoking,
but if he faints because he is
sick, then they throw water on
him. When it is from tobacco
that he faints, he does not lie
there stiff long.

Sometimes when the tobacco
is strong, the man himself when
he smokes does not know when
he faints away. Sometimes he
falls to the ground and does not
know it. Somebody else says:
"Look, he is fainting." They see
his hands shake.

They say that some old men
have to walk with a cane, when
they have finished smoking, they
feel it over their whole meat.
He feels good for a long time
after he smokes, if he likes to
smoke, he feels good for a long
while. Sometimes he falls on
the ground, he feels faint. I used
to see them, the old men. It was
strong tobacco, that was what
they liked. They fall on the
ground. They come to again.
They always laugh at the old
men. When they smoke they
talk in the sweathouse. All at
once one man quits talking, it

é'kva tó'm yū'm'nì. 'U:m vura xas tó'p'vó'nsip.^{43a} Tu'ahára'm. Va: vúra kunkupittihanik pi'é'ep. Vúra 'u:m puxx^wite kunvictanti-hanik pehé'rāhā'. Káruma vura va: kunvictā'ntihānik pehé'raha 'ikpīhañ. Káruma vura patakunimyū'mnihā'^ak, kun'ahārā'm-mūtì'. Va: vúra kunkupittihanik, kunimyū'mnihtihānik. Hári yíθa vura 'ikpīhan pamuhé'rāhā, vura kó'vúra kunpúffā'thiti patakunihé'raha'^ak, kó'va 'ikpīhañ. Viri vo'piticakuvā'nnāti' pamuhé'rah épīhanha'^ak.

Ká'kkum pufáthā'nsà patakunihé'raha'^ak, ká'kkum vúra 'u:m kun pupufá'thitihaḡ. Ká'kkum kunpufathō'tti patakunimyū'm-nihā'^ak, karu ká'kkum vura púva: kupittihanḡ. Váskak 'u: mit vúra 'imyū'nnihā'^an patuhé'rāhā'. Kó'vúra 'ín mit k'un'á-punmutihat Váskak mit 'imyū'm-nihā'^an. Mit 'upufathō'ttihaḡ, karuma vura vo'victā'ntì'.

Vura 'u:m papicé'ite tuhé'raha'^ak,⁴⁴ púva: kár ikyívicrihtihārā. Vúra payíθa 'uhrā:m 'axyar tuhé'rafippaha'^ak, va: kárixas pató'kyívic, kárixas hári pato'myū'mni to'kyívic.

I. Pahút kunkupappé'rupa'hiti po'hrām

Karixas patupihé'rāmar, xas va: vura ká:n tupáffūt.sùr pa-ámta'^ap. Xas tó'ppúruppa'^a. Xas to'knúpnuḡ po'hrām, fá't vúra mǔ'k to'knúpnuḡ.

is that he faints. He gets up himself.^{43a} He feels ashamed. That is the way they used to do in the old times. They used to like the tobacco so well. They used to like the tobacco strong. Whenever they faint from tobacco, they always get ashamed. They used to do that way, get stunned. Sometimes one fellow will have so strong tobacco that nobody can stand it without fainting, it is so strong. He feels proud of his strong tobacco.

Some were fainters when they smoked, others never did faint. Some faint when the tobacco gets strong for them, and others do not. Vaskak was a fainter when he smoked. Everybody knew that Vaskak was a fainter. Vaskak used to faint, but he liked it.

When he first starts to smoke he does not fall. It is when he finishes smoking a pipeful of tobacco that he falls; it is then that as it gets strong for him he falls.

(HOW THEY TAKE THE PIPE OUT OF THE MOUTH)

Then when he finishes smoking, then he puffs the ashes out. Then he takes it out of his mouth. Then he raps the pipe [bowl, against anything he raps it.

^{43a} Some broke wind when they fainted.

⁴⁴ Ct. papicé'ite tuhé'rānhā'^ak, when he [a boy] first starts in to smoke.

J. Pahú't paxé'hva:s kunkupa-
pimθanuvnó'hiti',⁴⁵ papúva po-
hrá:m piyú'nváap

(HOW THEY TAP THE PIPE SACK
BEFORE THEY PUT THE PIPE
BACK IN)

Karixas pasa? tcupihyáram-
nihè'càhà:k⁴⁶ pamu'úhra'am, kari
teaka'í'mite vura tupimθanúvnuv
pamu'úhrá:mmũ:k paxé'hva:s
há:ri 'ahúp'anammahatēm'uk,
kiri pehé'raha 'afivíte kó'vúra
'upihí'c sù'. Tupimteanáknak⁴⁷
kiri su? upivráráramni pehé'rāhà',
kiri 'afivíte 'upivráráramni pe-
hé'raha'.

Then when he is going to put
his pipe back inside [the pipe
sack], then he gently taps with
his pipe, or sometimes with a
little stick, against the pipe sack.
He wants the tobacco to all settle
down to the bottom inside. He
taps it so that the tobacco will
fall back down, so that it will fall
to the bottom.

K. Pahú't kunkupé'pθánnā'mnih-
vāhiti po'hrá:m paxé'hvā:ssak
su?

(HOW THEY PUT THE PIPE BACK
INTO THE PIPE SACK)

Píci:p tupimθanúvnuv paxe'h-
vaspú'vic. Karixas tupíyū'nvār
po'hrā:m xé'hvā:ssāk. Va: kú:k-
kam 'usú'hiti paká:n 'u'á'hke'c.
Teaka'í'te kūníc tupíyū'n'vār.
Karixas tó'pkíccap, tupipaθravu-
ruke'pkíccapaha'.⁴⁸ Vāram pa-
muxé'hvasvastáran, va: mũ:k pa-
tupipaθravuruke'pkíccapaha'.
'Uhyánnicūkvāte paká:n 'uhram-
'ápmā'an, paká:n 'úp mā'nhē'c,
xe'hvas'íppan 'uhyáricūkvā'. Xas
va: ká:n piccítē tó'pkíccap 'a?
ippánní'tē. Xas tūpipaθravurúk-
kuhí. Karixas tusúppifha', vasta-
ran'íppañite. Karixas kúkkū:m
tupíyū'nkūrí, sitcakvutvarassúruk
tupíyū'nkūrí, karu há:ri 'akavák-
kírak su? tupíyū'nnām'nì, pamu-
xé'hva'⁴⁹s.

First he taps that pipe sack.
Then he puts the pipe back in the
pipe sack. The end where he
makes the fire goes to the bottom.
He puts it in kind of slow. Then
he ties it up, he wraps the thong
about it. His thong is long that
he wraps it with. The mouth end
sticks outside a little, the part
where he puts his mouth, it sticks
outside of the pipe sack. Then
he ties it first of all at the top.
Then he wraps it spiraling down-
ward. Then he tucks it under,
the tip of the tie-thong. Then he
puts it back under again, back
under his belt, or sticks it back
in his quiver, his pipe sack.

⁴⁵ This is the ordinary verb meaning to drum, as in the Indian card game. The diminutive, kunkupapimθanupnúppahiti', can also be used, and is often used, of tapping an object when one is emptying out its contents.

⁴⁶ Or tcim upihyáramnihè.càhà:k.

⁴⁷ Or tupimθanúv'nuv.

⁴⁸ Old expression referring to the spiral wrapping.

L. Pahút 'ukupe'hérahiti pafatavé'na'an

(SMOKING PROCEDURE OF THE FATAVENNAN)

Patcim u'á'hke'caha:k pafatavé'na'an pamu'úhra'am, va:k kari piceip pamusitcakvútvar tupicyūnkit, tupí'ru, vastáranmũk tupinhí'cri', muppí'mate 'á'pun tó'póáric, yá'stí'kk'ámkam muppí'mate tó'póáric.⁴⁹ Karixas tupaðakhí'c 'á'puñ, su? tumáhya:m 'uhrá:mak pamuhé'raha', tu'á'hka pamu'úhra'am, karixas tupihé'r.

When the fatavennan is going to light his pipe, he then first takes off his belt, he rolls it up, he ties it with the tie-thongs, he lays it down beside him on the ground, beside him on his right he lays it down. Then he kneels on the ground, he puts his tobacco in the pipe, he lights the pipe, then he smokes.

5. Pahút pa'úhaf sáripmũ kun-kupe'kfutráθunahiti po'hra'm-mak

(HOW THEY RAM THE NICOTINE OUT OF THE PIPE WITH A HAZEL STICK)

Paxxára takunihé'raravaha'ak po'hra'm, u'úhafhiti sũ. 'Upate-rúkutrukutti tl' tl'⁵⁰ pa'árār tuhé'rāhà'ak.⁵¹ 'Amakké'em. To'ppîp: "If 'amakké'em, tu'úhāfhā'. Tupátcak po'hra'm, púxāy ta'amkú'fhircùktihārà, po'hram'amku'uf. 'Uppîp: "É, tupátcak."

When they use a pipe a long time to smoke with, it gets nicotine inside. It makes a clucking noise tl' tl' when a person smokes it. It does not taste good. He says: "How bad it tastes, it is nicotine." The pipe is stopped up, the smoke can not come out. He says: "It is stopped up."

Kárixas pe'hé'rāhà tupí'vā'yrī-cũk, tí'kk'an tupí'vā'yrām'nī, xá:t 'imfir. Kári sárip tu'áppiv, 'ikmahátera:m vura su? u'ák-kā'rīmva ma'tí'mite⁵² pamukun-pikrukvára'r, sárip. Yíθa tu'ú-sip, va:k mũk tupikrúkkò'r, sárip-mũk tupikrúkkò'r, tcaka'f'ic k'ý-ñic, pe'kxaramkunic'úhaf va:k mũk tó'kfũ'tráθũn. Pakú'kam 'uhramápma'an va:k kú'kam 'u-arávũ'kti patupikrúkkò'r, 'íp-pankam kú:k 'u'ikrúkkuvuti'.

Then he spills the tobacco out, he spills it onto his hand, he does not care if it is hot. Then he hunts a hazel stick, in the sweathouse inside in the matimitc there is a [little] pile of rammers, hazel sticks. He picks up one, he passes it through, he passes a hazel stick through it, slowly. With that stick he rams out the black nicotine. He starts from the mouth end when he runs it through, he runs it through to-

⁴⁹ He also always lays his spoon down on his right.

⁵⁰ Like an ordinary cluck made to a horse.

⁵¹ Or patuhé'raha'ak.

⁵² They keep a little pile of the hazel sticks in the matimitc by the wall.

Xas vaꞤ kuna kú'kam passárip tu'axayteákkic kite 'uhram'íppan-kam. 'Ar u'íftakankó'tti'. 'Im-xaθakké'e'm. Tcaka'í'mite vura tu'íyúricuk passárip 'íppan-kam. Picé'te patu'íyúricuk passárip, kari 'á'k tupá'θkir. Fǎ't vur ukíkk'e'e. Karixas 'apmáꞤ-nmũ'k tupáffutsur pa'úhaʃ, suʔ patú'ppiteas pa'úhaʃ.⁵³ Xas áhuppak 'aʔ tupiknúpnup, tea-ka'í'mite vúra.

VaꞤ vúra kite pakunkupe'kyá'-hiti', vaꞤ kári tayav. Vúra uꞤm pu'íceáhàmũ'k piθxá'htíhaʃ. VaꞤ vúra kite payáv kunkupapik-yá'hiti', pakunikfutráθθunati pa'úhaʃ passáripmũ'k.

Paxxára takunihé'raravahaꞤk po'hrá'm, vaꞤ kari sú'kam taxíkki pe'kk'yó'or. 'Ikk'yó'akam suʔ 'u'í'nk'yúti pa'úhaʃ, viri vaꞤ paxík-ki suʔ, 'umtáktá'kpáθti'. Té-k-xáramkunic sú'kam káru. 'Íppan káru kunic to'mtáktá'kpaθ pe'k-yó'or, pataxxárah'a'k.

6. Pahút kunkupittihanik súp-pá'hak, pahút kunkupe'hé'ra-hitihani k'yáru vúra

'AxákyáꞤ kunpáphí'kkírihti yíθa súppa'a, mahí't kar ikxurar. Karu 'axákyá'nite vura kun'íp-pámti'.⁵⁴ Mahí't vura kite kun-á'mti kar ikxurar, 'axakya'nnite vúra kite pakun'íppamti'.

ward the top. Then he takes hold of the stick at that end, at the bowl end of the pipe. It is sticky. It smells strong. He pulls the hazel stick out slowly from the bowl end. As soon as he pulls it out, he throws it into the fire. It might get on something. Then he puffs out the nicotine, the little pieces of nicotine that still are in there. Then he taps it out [by hitting the pipe bowl] on a piece of wood, slowly.

That's all they do, then it will be all right. They never wash it with water. That's the only way they clean it, by ramming the nicotine out with the hazel stick.

When they use a pipe for smoking a long time, the stone pipe bowl gets rough inside. The nicotine gets burned on inside the stone pipe bowl and so it gets rough inside: it gets pitted. It gets black inside, too. Also the end surface of the stone pipe bowl is somewhat pitted, when it has been (used for) a long time.

(THEIR DAILY LIFE AND HOW THEY
SMOKED)

They sweat themselves twice a day, in the morning and in the evening. And they eat twice a day, too. They eat only in the forenoon and evening; it is only twice that they eat.

⁵³ By puffing into the mouthpiece.

⁵⁴ Or kun'á'mti'.

Yí00a vura mah'ñt tó'kfū'ksip
'ikmahátera'^am, to'kváttaí.⁵⁵ Va:
'u:m 'icki:t pahitíha:n 'úkvā'ttí-
ha'^ak.⁵⁶ 'U:m vura tuvó'nsip kar
ukvithárahiti vúra. Vura puxú-
tiha: "Kiri kun?á'pún'ma, pa-
tanivó'nsip."

Karixas takun'iruhápsip pa-
tó'kváttiē. Yí: vura takunipēti-
tí'hivrik po'xráratí pató'kvátti-
erihā'^ak. Tárūpākkam pató'k-
váttiē. Xas yí00a 'ín kunaxáy-
rínk'uti pa'áhuṣ 'ikmahátera'^am
su', 'itcámmahite poyuruvrá'ōvū-
tí'. Teatik vura tapúffa:t pa-
'áhuṣ. Karixas takuníphī'kkirí.
Kó-vúra tássu' pa'áhuṣ, pe'kma-
hateram'áhuṣ, 'iphiriha'áhuṣ,
mít'ta'.⁵⁷ Va: vura hitíha:n xá:t
'áxxak pa'ára:r kuníkváttiē, va:
vura kó-vúra kuníphī'kkirihiti'.

Patakunpáphī'kkirimàràhā'^ak,
kumáxxára xas pakun'á'mti', 'ín-
nák xas pakun'á'mti'. Va: kari-
xas pamah'itniháte'av kun'á'm-
ti', pa'a'vānnihite to'kré'ha:k
pakkú'srà'. Va: kunímm'ū'sti
pakkú'sra'.

One gets up early in the sweat-
house, he goes for sweathouse
wood. It is lucky to be packing
sweathouse wood all the time.
He goes out when all are asleep
yet. He does not want anybody
to know when he goes out.

Then when he comes with the
sweathouse wood, all jump up.
They hear him far away as he
cries coming downslope with the
sweathouse wood. He comes
with the sweathouse wood to the
hatchway. Then one takes the
wood from inside, taking it in
from on top a stick at a time.
Then there is no more wood
[outside]. Then they sweat. All
the wood is inside, the sweathouse
wood, sweating wood, fir limbs.
It is the rule that even if two
different Indians pack in sweat-
house wood [separately], they all
have to sweat each time.

When they finish sweating,
then quite a while afterwards
they eat, in the living house they
eat. Then they eat breakfast,
when the sun is somewhat high.
They watch the sun.

⁵⁵ This verb, lit. to pack on the shoulder, is the old expression used of a man performing the sacred and luck-bringing chore of getting sweathouse wood. He steals out of the sweathouse at dawn, goes up the mountain side, cuts branches from fir trees enough to make a shoulder load, incidentally trimming the trees through his daily raids into ornamental shapes which are seen from afar, brings the load downslope crying a lamentful hinuwê which helps to wake the already rousing rancheria, and tosses his branches beside the sweat-house hatchway. Much more complete texts have been obtained on this subject than the present text which purposes only the description of tobacco usage.

⁵⁶ Cp. the prsn. 'Ikvátta'^an, name of a younger brother of Snepax (Mrs. Benny Tom), mg. getter of sweathouse wood.

⁵⁷ Or mitah'áhuṣ.

Vura 'u:m tcf'mite vura paku-nihé'ratí mah'it vura patakun-páphí'kkirihmàràhà'^ak. Karu vura patakunpámvaraha'^ak, tcf'mite vura kíte 'u:mkun pehé'rātihàn-sān.

In the evening they all come back. Sometimes they come back one by one, and sometimes in bunch. And sometimes somebody comes over to visit them, when they come back. They know what time supper is going to come.

Patakumpámvaraha'^ak, va:kari vura takunifyukúppí'θvā pa'ávansaš. Ká'kkum takunirihan'va, karu ká'kkum vura fá't vura kumá'i'i pakunifyúk-kutí', ká'kkum máruk, ká'kkum maruk pakunifyúkkuna'tí'. Pa'asiktávā'nsa káru 'u:mkun 'áhup takuntúran'va, ('ávansa 'u:m vúra pu'áhup 'ikyá'ttìhà-nìk), karu há'ri fá't vúra takun-?ú'pvān'vā, karu há'ri fá't vúra takunikyá'n'va, takunikyá'nva fá't vúra há'ri, karu fá't há'ri takun?áppivar.

Pa'ávansa vura 'u:m va:k hití-ha:n po'hrá:m kun'ě'θti'. Vura pu'ipcá'mkírihtihaþ, po'hrám. Há'ri vura va: 'á'pun to'krí'c, tuhé'er, po'vúrá'yvútìhà'^ak. Karu ká'kkum 'u:mkun púffa:t karu vura mukun?úhra'am. 'Ikmahátc-ra:m xas kuním'úmmāhtì pehé'er.

'Ikkxurar xas kó'vúra takunpav-yihuk. Há'ri 'itcámmahite vura pakun?ippaktí', karu há'ri ta'yvāvan vúra. Karu há'ri 'akara vura 'f'n takinipmahvákkira'^a, patakunpávyihukaha'^ak. Vura ku-

They do not smoke much in the morning when they finish sweating. And after the meal, only very few are the ones that smoke.

When they finish eating, then the men travel around. Some go fishing, and some go around for various things, and some upslope, some go upslope. And the women go to get wood (the men never made wood) and sometimes go digging, and sometimes go picking, picking they go sometimes, and sometimes they go hunting something.

The man always packs the pipe. He never leaves it, that pipe. Sometimes he sits down on the ground and smokes, when he is traveling around. But some of them have no pipe. They bum a smoke in the sweathouse.

Then they sweat again. They know when, they watch the sun, when it sets then they sweat. The time they sweat themselves is just at sunset. They watch the sun. That is the time they sweat themselves, at sunset. Then they bathe. Then they stay around outside a while. The hot air is going around inside. They wait for it to get cooled off inside. Then they go into the sweathouse again for a while, when it gets cooled off. They are waiting again as it is

ná'púnmuti pakkári xas ik pa-kuná'áve'⁵⁸

Púya va: kari kúkkum takunphí'kkiri. Kuná'púnmuti pakkári, kunímm⁵⁹ú'sti pakkú'sra', patuvákkuriha'^{ak}, va: kari pa-kuníphí'kkirihti'. Va: kari pa-kuníphí'kkirihti', yá'n vur 'uvák-kúrihti'. Pakkú'sra va: kunímm⁵⁹ú'sti. Va: kári patakuníphí'kkiri payá'n vur uvákkúrihti'. Xas takunpá'tvan'va. Xas kó'mahite 'í'kk'am takunpikrú'nti'. 'Imfir k'ar uvá'rây-vùti sù?. Kunikrú'nti kiri k'únic 'umsíppic sù?. Karixas kúkkum kó'mahite 'ikmahátera:m takunpavyíhiv'raθ, pató'msíppic. Kúkkum kunikrú'nti pató'kxáram-ha', pató'kxánamháya'tchà'.

Va: 'u:m kari vura pu'ihé-rātihāp, patakunpāphí'kkirīmā-rāhā'^{ak}. Ká'kkum vura nk 'u:mkun kunihé'rati té'mite. Há'ri yíθa pa'ára:r 'u:m vura hitiha:n 'ikmahátera:m 'uparic-rí'hvùti'. Há'ri tuhé'er. Va: kari papuxx^wite kunihé'rāti 'ikxurarapámva'^{ar}.

Karixas kúkkum patakunpāvyíθrùk 'í'nnā'^{ak}. Pa'ásiktā-vā:nsà vura kuná'púnmuti pakkáritah, vura kó'vúra takunpikya'rúffip. Va: karixas kuná'mti tó'kxánnamhate, va: kari pa'avakamíccip kuná'mti', 'ikxurar tó'kxánnamhate. Vur ó'θvū'yti pavyihfurúkra'^m,⁵⁹ pató'kxánnamhate, patakuníppavarukaha'^{ak}. Va: karu vur ó'θvū'yti pakari kunpāvyí'hrù-pùkè'^{ec}, pakúkkum 'ikma-

getting dark, as it is just getting dark.

After they sweat they do not smoke. Some of them may smoke a little. Sometimes one man is in the sweathouse all the time making string. Sometimes he takes a smoke. The time that they smoke most is after supper.

Then they again go back in the living house. The women know when it is time; they have everything fixed up. Then they eat, when it is just getting dark, that is when they eat their big meal, in the evening when it is just getting dark. It is called pavyihfurúkram, the time when it is just getting dark, when they go over to eat. And the time when they will go back out, when they will go back to the sweathouse again, is called iv-yihrupúkram. Again in the evening they spend a long time eating, in evening, their supper. When it is night, they are still eating, they are eating yet. It takes them a long time to eat.

They pack their pipe there into the living house, too, when they

⁵⁸ Added in humor. They were great bummers of meals.

⁵⁹ Mg. the time when they come back in.

hátera_m kú_z kunpávyí'hmè'⁶⁰é, 'ivyihrupúkra'⁶⁰m. Kúkku_m 'ík xurar xára xas vúra pakun'á'mti', 'íkkxurar, pamukun'íkkxurará'av. Vúra té'kxarámni_zk vúra kari pakun'á'mti', karivári vúra kun'á'mti'. Xas xára vúra pakun'ávú'nti pakun'á'mti'.

Va_z tápa_n ká_n kun'é'oti pamukun'úhra_m pa'í'nná'k takun'íppavar, va_z páva_z kuni'hé're_z papicé'fc kunpámvaraha'^{ak}. Va_z kari takunpihé-rana'^a, patakunpámva'^r. Va_z xá's vúra hitha_n kari takunihé'^r. Kunteú'phina'ti'.

Patakunpámvaraha'^{ak}, papicé'fc takunpaxúxxá'hva', pa'avansas. Tarípā'nmũ'k pa'íccaha takuníktā'mváray'va, 'íthé'krív-rā'm vúra, pa'avansas vúra kítc, patakunpámva'^r. 'Assippárax-xak kunté'krí'pvūti' pa'íccaha', pataríppa_n 'axyár takuníkyav. Xas va_z 'apmā_n 'axyár takuníkyav pa'íccaha', xas va_z takunpaxúxxá'hvā'.⁶¹ Karu há'ri tí'k-mũ'k 'apmā_n takunpá'kkaravaθvana'^a, há'ri va_z kunkupa-piθxáhvā'nnahitihanik pamukun'ápma'ⁿ. Xas kúkku_m vúra takunpipaxúxxá'hva kúkku_m, 'axákyā_n kunpipaxúxxá'hvūti'. Karu tí'kk'an takunpúxku'^u, 'amtáp'ávahkam patakunpák-xū'y'va, 'ahí'fām. 'Amtá'ppak tu'iríh'ku_z pa'íccaha 'ahí'fām, va_z kunkupapá'kxū'yvahitihanik.

Há'ri va_z máruk takun'ú'ssip-riv xunye'p'ífuxxá'^a karu há'ri

go to supper, so they can smoke the first thing after supper. It is then that they smoke, when they get through supper. It is almost invariable that they smoke at that time. They talk.

When they finish eating, the first thing the men do is to wash their mouths out. With a dipper basket they pass around water, through the whole living house, the men only, when they finish eating supper. They take the water out of a big bowl basket, when they fill up the dipper basket. Then they fill their mouths with water, then they wash their mouths out. Sometimes also they stick the finger into the mouth, sometimes they wash their mouths out that way. Then they wash the mouth out a second time; two times they wash it out. And they spit it on their hands [the water from the mouth], it is over the ashes that they wash their hands, at the fireplace. The water spills down on the ashes at the fireplace. That is the way they used to wash their hands off.

Sometimes they pick up Tan Oak rotten wood or sometimes

⁶⁰ Mg. the time when they come out of the living house ('i'v, house).

⁶¹ Squirting the water back and forth through their closed teeth with closed mouth, making a squirting resonance. This action and resonance is included in the connotation of the verb.

xanθipñifuxxá'^a. Va: 'u:m tcán-teá'fkùnic⁶² paxunye-pñifuxxá'^a, kúna 'u:m 'iθáripñifuxxá' 'u:m 'a:xkùnic, karu xá: tó'xxá'^at va: vura 'u:m puyávha:ra, 'ar 'u'ifta-kankó'tti'. Va: vura kunsánmo-tti paxunye-pñifuxxá' 'áttimná-mũ'k hitíha:n paké'vni'kkítca:s, pavura há'ri vurava máruk takunñifyuk, 'inná: kunsánmó'ti' va: vura 'inná'k kuntá'rahiti', kíxumñipà: kuntá'rahiti', va: pasáppi k'varu ká:n 'u'itcapkó'hiti'. Páva: kupíttihansa:n, ta:y k'varu vura mukun'ávaha', kó'vúra kó'kuntá'rahitti', kó'vúra kó'kuma'ũ:p karu kuntá'rahiti'. Páva: kunkupa'arā'rahitiha'^ak, viri va: takunpi'p'ararahitihá'yav

Xas patakunpáxū'yvamara-ha'^ak, 'ahinám'ti'm'mite, xas kíxumñipà kú'k tu'ũ'm, yíθa 'u:m vúra, tu'ũ'ssip pa'ifuxxá'^a, xas va: tu'ayí'hvānā'^a, pa'ifuxxá'^a. Xas yíθa 'u:m vúra tu'áxxay, karixas to'pθivxuyxúyva:n⁶³ 'apmánti'm'mite, karu tí'k'va:n, to'pθivfí'peur pa'ásxa'^ay, pu'ihé'ra-tihap pa'aθkuritkítcha'^ak 'apmán-ti'm.

Há'ri paxxé'ttécícha'^ak vura takunñixavsúru'^a, karixas 'a'k takunñixyá'kkirihvā' patakunkó-ha'^ak. Kuna vura pasakrí'vhá'k pa'ifuxxá'^a, 'u:m vúra va: mũ'kite takuntaxúyxyú'.

Há'ri vura va: kite mũ'k ta-

black oak rotten wood. It is white, the tan oak rotten wood, but fir rotten wood is red, even if it is rotten it is not good, it sticks to a person. The old women always pack home some tan oak rotten wood in the openwork pack basket. They pack it into the house, they keep them in the living house, they keep them in the corner of the living house, where the poker stick is stood up too. The ones that do that way [that bring home rotten oak wood] have lots of food, they have all kinds of things, they have all kinds of belongings. If they do that way, then they say they are living well.

Then when they are through washing their hands, by the fireplace, then he goes over to the corner, one of them does, picks up the rotten wood, and hands it to them, the rotten wood. Then one takes it, then he rubs it on himself at his mouth and on his hands, he dries the wet off, they do not smoke when they are greasy about the mouth.

Sometimes if it is soft, they break some off, then they throw it in the fire when they get through. But if it is hard, the rotten wood, they merely rub it on.

Sometimes the women folks

⁶² Once Camp Creek Johnny's wife and Camp Creek Sam's wife, when camping at Ishipishrihak in the salmon catching season, met a little half-breed girl and called her 'ifuxxá'^a, thinking of the white looking rotten oak wood, because of her fair appearance. The word was used almost as a nickname.

⁶³ Or to'ptaxuyxúyva'^an.

kuniptaxuyxú'yva:n pa'ifuxxá' pa'asiktávā'nsa', pa'inná'k vura pafá:t kunkupavé'nnahitiha'^ak, pupakxú'yvútihaḡ.

Karu há'ri vura pa'avansas tapupakxú'yvaḡ, va: vura kít takuntaxúyxuy mǔ'k pa'ifuxxá'^a,⁶⁴ patakunyá'vha'k pe'hé'er.

Va: kárixas patakunihé'ra'na'^a, patakunpaxuxahváyā'tchà pamukun'ápmā'n. Va: 'u:m yav patakunihé'raha'^ak, pu'áva'ha 'ákka-tiha'ra, pa'ípa takunipixaháyā'tc-hàt pamukun'ápmā'n.⁶⁵

Va: kumá'i'i pa'ára:r vuha-yé'pcāhānik, papuxx^wítc kunpíxā'htihanik pamukun'ápmā'n. Karu pehé'rahé'kpíhan kunihé-ratihanik, va: karu kumá'i'i pavuhayé'pcāhānik. 'Axxa kumá'i'i pavuhayé'pcāhānik, púxay vúhak 'imfírahíti'hāphanik. Há'ri vuh takunθá'ak, va: xas vura kari vuha kunimfírahíti'hānik.

Karixas 'ikmahátera:m takunpíkvi'tpān'vā, pa'avansas, pa'avansáxi'ttítcās karu vura. Píci:p vura 'inná'k karu kunihé-rati⁶⁶ 'iθá'an, patakunpāmvara-ha'^ak, xas kúkku:m 'ikmahátera:m takunihé'ra'na', papicci'tc takunivyíhivraθ. Há'ri karu vura kuyrá'k po'hrá:m papurá'n kuníθθí'hvúti pe'kmahátera:m patta'yvāvanha'^ak. Há'ri vura táya:n kunpehé-rati. Xas kuníkví'thina'ti'. Vura 'u:m xára

just wipe themselves off with the rotten wood when they are doing something in the house, without washing their hands.

And sometimes the men folks do not wash their hands, they just wipe them off with the rotten wood, when they are anxious to take a smoke.

Then they smoke, after they have washed their mouths. That way it is good when they smoke, it does not taste of food, when they wash their mouths all out.

That is why the people had good teeth, because they rinsed their mouths out strongly. And they smoked the strong tobacco, that also was why they had good teeth. There were two reasons why they had good teeth, did not have toothaches. Sometimes they would crack a tooth, and then they would have toothache.

Then they go over to sleep in the sweathouse, the men, and the boys, too. They smoke once in the living house, when they finish supper, and again in the sweathouse they all smoke together, when they first go in. Sometimes three pipes are being passed around in the sweathouse when there are many present. Sometimes they smoke many times. Then they go to sleep. They talk a long time in the

⁶⁴ Or pa'ifuxxá'hmǔ'k instead of mǔ'k pa'ifuxxá'^a.

⁶⁵ Cp. pu'ihé-ratihap pa'aθkuritkítcha'k 'apmānti'm, they do not smoke when they are greasy about the mouth, p. 204.

⁶⁶ Better than kunihé'ra'na'ti here for there are not as many as there are smoking in the sweathouse.

kunteú'phina'ti 'ikmahátera'am, karu há'ri kunpakúrí'hvànàti'. Kunikyá'vana'ti pákkuri ká'k-kum 'ù'mkùn.⁶⁷ 'Ikxaram paku-nikyá'tti pamukunpákkuri, karu há'ri márukniñay.

A. Pahú't mi takunpihé'er, karu há'ri mi takunpá'tvař, pata-pu'ikví'thápha'ak

Kunipítti 'ar o'kví'thiti patu-hé'rāhā'ak. Va: vura mit hitiha:n takunihé'ra'ā, patcimi kuník-ví'thina'vica'hā'ak,⁶⁸ pe'kmahátera'am. Karixas tukupapíkví'tpa pa'ára'r, pa'ípa tupihé'rat.

Há'ri yíθa puyav kupé'kví'tā-hitihāra. Teatik vura tó'pvō'nsiř, tupu'ikví'thára, há'ri pihní'tteitc, va: kari tó'ptā'māx pa'a'ah, 'uh-tatvárārāmū'k. Va: kari 'ahiramti:m tupíkrí'c, 'imnak to'ttā't-vař. Karixas tupihé'r. Karixas patupihé'rāmār, yō'ram kú:k tu'í'pma'. Karixas tó'ppā'ssiē.

Pasakriv'ārā'rhā'ak, patapu'ik-ví'thā'ak, va: 'u:m sárúk tó'ppā't-vār 'ické'ccak. Tu'árihk'vař. Xas tu'íppak, tó'pvō'rūvrāθ teaka'í-mite kūñic, vurá'kkírák tó'pvō'ni teaka'í'te kūñic.⁶⁹ Kari xas 'ahiramti:m kú:k tu'ū'm. Karixas va: ká:n tó'ptā'māx pa'a'ah. Karixas tuhé'r. Xas kú'kku:m tupíθxup pa'ahíram, patupihé'rā-

sweathouse, and sometimes they sing. Some of them compose songs. It is in the night that they make their songs, and sometimes up on the mountains.

(HOW THEY WENT BACK TO SMOKE OR WENT TO BATHE, WHEN THEY COULD NOT GO TO SLEEP)

They say that a person gets sleepy when he smokes. They always smoke before they go to bed, in the sweathouse. Then he goes to sleep good, after he has smoked.

Sometimes one of them does not sleep well. Then he gets up again, he can not go to sleep, sometimes an old man, so he then stirs up the [banked] fire, with the tobacco-lighting poker. Then he sits down by the fireplace, he puts a fire coal on his pipe. Then he smokes. Then when he finishes smoking, he goes back to the yoram. Then lies back down again.

When it is a husky person, when he can not go to sleep, he goes to bathe downslope in the river. He jumps in. Then he comes back, he comes back inside with slow motion, down the ladder he comes with slow motion. Whereupon he goes to the fireplace. Then he stirs up the fire there. Then he takes a smoke. Then he

⁶⁷ Most of the songs composed are pī'nikníkk'vař, kick-dance songs, but occasionally other songs are composed mainly by working together parts of various songs.

⁶⁸ Many Indians still have this custom, using White man tobacco.

⁶⁹ One sees his wet body coming down the roof hatchway with the greatest deliberation.

mar, kari tupíθxup pa'ahíram.
Xas kari yóram kú:k tu'í'pma',
tupíkvi'tpa'.

Kunipítti va:k kari pa'apurúva:n
kunmá'htihañik pe'kxaram paku-
nifyúkkutihañik, pakunpatván-
kó'tihàñik.⁷⁰

B. Pahút kunkupe'hé'rahitihan-
nik pe'mpâ:k, pa'ávansâssi'n
takunpíkmāntunvaha'ak

Va:k xas 'ávansa pe'mpâ:k
'u'áhō'tihà'ak, pe'hé'rahé'kpíhan
'ussā'nvū'tihà'ak, va:k xas 'ávans
upxus punievā'nnā'ti', 'a'vār up-
mahónkō'nnā'ti'.⁷² Tek'ittam
'ā'pun kun'inní'crihe'en, taku-
nippū'n'vā. 'U:m vura pa'á-
vansa 'ukmārihivrikaha'ak, vur
'uhé're:c xas ik 'u'áhō'víc. Vur
uxxúti: "Nuhé're:c xas ik nu'á-
hō'víc." Va:k xas uxxúti: "Na:k
'ávansa' " páv o'kupíttiha'ak.

Pappicé'te purá:n takunikmā-
rihivrikaha:k 'avansāssi'n, te-k-
ittam yíθθa pa'ávansa 'upáhe:n:
"Tcimi 'ā'pun."⁷³ Tek'ittam
kun'inní'crihe'en, takunippū'n'vā.
Karixas yíθθa pamu'úhra:m tu-
'é'θricùk. "Tcimi àkkite"⁷⁴ nu-
hé'en," to'ppîp. Xas payiθθa 'ín
takun'ihivrik to'ppîp: "Tcím
àkkite." Xas pamu'úhra:m tu-
'á'hka'. Karixas tuhé'er, 'u:m
píci:p vura tuhé'er. Kó'vúra
va:k kunkupítti' píci:p kunihé-

banks the fireplace again, when
he finishes smoking, it is then he
banks up the fireplace again.
Then he goes back over to the
yoram, he goes back to sleep.

They say that they used to see
devils,⁷¹ when they used to travel
around in the night, when they
used to go to bathe.

(HOW THEY USED TO SMOKE ON
THE TRAIL WHEN TWO MEN
MET EACH OTHER)

When a man is traveling on the
trails, and has strong tobacco
with him, he thinks so much he
is a man, he feels high up. Then
they always sit down on the
ground, they rest. Whenever he
meets a man, he has to smoke
before he travels. He thinks: "I
am going to treat him before we
travel." He thinks: "I am a
man" when he does that.

When two men first meet on
the trail, then one of the men
always says: "Let's sit down."
Then they always sit down, they
rest. Then one of them takes out
his pipe. "Friend, let's smoke,"
he says. Then the other answers
him and says: "Friend, let's
smoke." Then he lights his pipe.
Then he smokes, he himself
smokes first. All [the men] do
that way, smoke first before they
pass it. Then he passes it to

⁷⁰ Or pakunpā'tvutihañik, when they used to bathe.

⁷¹ I. e., witch-doctors.

⁷² He feels like a thousand dollars, Fritz Hanson volunteered in dictating this text.

⁷³ Or: tcimi maté'ā'pun, let's sit down for a while.

⁷⁴ In slow tempo: tcímmi 'àkkite.

rati', karixas takuní00i'. Karixas tu'í00i pa'ip ukmárhivri-kʷat. Karixas tuhé'r 'úpa'an, takuní00i'. Va: vura kuma-úhra:m patuhé'r 'úpa'an. Xas takunkó'ha pakunihé'rati'.⁷⁵

Karixas yí00a 'úpa:n pamu-úhra:m tu'é-0ricuk. Karixas 'úpa:n tu'í00i', pa'ípa 'ín kun-í00ihat. 'Upa:n to'pe'r: "Tcim ihé'ri nápa:n pananihé'raha'." To'ppîp: "Tcim ákkite 'ípa:n nu'í00i'." Xas 'u:m pícci:p tuhé'r. 'U:m karu vura va: to'kú'pha', pícci:p tuhé'r. Karixas 'úpa:n tu'í00i' 'ípa 'ín kun-í00ihat pícci'p. Xas to'ppîp: "Yé'hæh, 'íffakite 'ákkat pamihé'raha'." Xas payí00 uppîp: "Yé'kíte⁷⁶ pú'hafa." To'pvás-su'ar. Tó'ksàhàte pato'kpîp: "Yé'kíte pú'hafa." Xas takunpihé'rahar. Payí00a pamu'úhra:m to'p0á'ri. Viri 'úmtahik su? upíyũnvá're'ec, pó'xni'chiti pamútti'k. Kó'v ikpihan pamuhé'raha'. Kar upakátkā-ti pamúpmā'n'nāk.

Xára kunihé'rúnti'. Xára xas kunpihé'ramarati'. Karixas takunpîp: "Tcém, tcím ákkite nu'áhu"^u. Tcím ákkite 'i:m kʷár u'áhu"^u, káru na: tcími kʷan-áhu"^u. Tcím ákkite kuyá'p-kùhì'."

a. Pahút mit 'ukupe'hé'rahitihat 'impâ'k mitva⁷⁷ nanixúkka'm

Kuyrákya:n mit karuk nupiyáramat 'Áyi-0rim 'Ápsu:n xák-

that one he has met. Then he smokes in turn, he is being treated. He smokes in turn the same pipe. Then they finish smoking.

Then the other one in turn takes out his pipe. He treats him back, the one who has treated him. He says to him in turn: "You would better smoke my tobacco." He says: "Friend, I am going to treat you back." Then he smokes it himself first. He does the same way, smokes first. Then he gives it in turn to the one that has treated him first. Then he says: "Well, friend, your tobacco is strong." Then the other one says: "Well, friend, no." He denies it. He kind of smiles as he says: "Well, friend, no." Then they are through smoking. He gives back the other fellow's pipe. He can hardly put it back in the sack, his hand trembles. His tobacco is so strong. He is tasting it yet in his mouth.

It takes them a long while to smoke. It takes them a long time to finish. Then they say: "All right, let's travel. You would better travel, and I am going to travel, too. Then, friend, good-bye."

(HOW MY DECEASED UNCLE USED TO SMOKE ON THE TRAIL)

Three times I made a trip upriver with my uncle Snake

⁷⁵ Or xas takunpihé'rahar instead of these three words.

⁷⁶ Used as if it were for *yé'hæ 'ákkite, well, friend.

⁷⁷ Or pámitva'.

ka'an. Nanixúkka mit, ni'áttivūti pananu'ámki'n'vā. Yī'v, yí'v karuk panu'áhō'ti', yí'v panu'úm-mō'ti' yiθa súppa'a. Yí'v pava; ká:n vá'u:m yiθa súppa'a, Pa-námni:k va'arámsi'p, pa'ar u'áttivūti'hà'ak. 'Umuk'witemahitc panu'áhō'ti' po'pitti': "Tcimi nú-pū'n'vī. Tcim nihē're'ec." Púya va; kari tuhé'er. Tce'myáteva po'hē'rāti', 'apxanti'teθimyúrieri-har vura pó'hrū'vti'. 'Ahup'ás-sipak mit po'máhyā'nàhìtìhàt pamukun'ahikyár Pa'apxantín-nihitc, va; kó:k po'ē'θthàt 'ahup'ás-sipak. Na; va; kari tanni'av pananu'ámki'n'vā pakari po'hē'rāti'hà'ak. Xara vura puhē'rū'nti', hitiha;n vura pato'krí'crihá'ak patuhé'raha'ak. 'U:m vura putcū'p-hitihara patuhē'rāhà'ak, xāra xas vura po'pú'hyānati'. Su? kunic puffá'th ó'kri'⁷⁸, 'ikpíhan pehé'rā-hà'. Karixas to'pīp: "Tcō'ra, tcimi nu'ippahu"⁷⁹.

Va; mit népēntihāt: "Xáy fa;t 'icēah e'í'cti' pe'mpā'k pe'á'hō'ti'ha'ak. Puhári⁷⁸ vur icpuk máhē'cārā,⁷⁹ pa'icēaha ta;y 'i'í'c-ti'ha'ak." Xá:s ik vura va; pu-na'icē'cārā pa'icēaha' pani'áhō'ti'hà'ak teatik vúra va; yí'v tani-ū'm. Pámitva nifú'í'ctihāt Áp-su; panamútcū'phā'.⁸⁰ Patani'ū'm-māha'ak, xas xúras⁸¹ tán'ic. Va; 'u:m pu'āra ku'ittihāra. Xá;t

to Ayithrim. I was packing our lunch in a pack basket. Far, far upriver we walked, a long trip for one day. It is a long way to go there in one day from Orleans when anybody has a load. Every little way as we were walking along he would say: "Let us take a rest. I am going to smoke." Then he smoked. Every once in a while he smoked, using white man matches. He had white man matches in a little wooden keg, he was packing that kind in a little wooden keg. And I would lunch while he was smoking. It took him a long time to smoke every time that he sat down and smoked. He did not talk when he smoked, only after a long time did he talk. He sat there kind of fainting inside. Then he would say: "Let us go, let us travel."

He used to tell me: "Never drink water when traveling along the road. You never will earn any money, if you drink much water." So I scarcely used to drink any water along all that road. I kind of believed what Snake said. When I got there, then I drank acorn water. Nobody gets sick from that; I do not care if he has traveled a

⁷⁸ Or: puharíxaý.

⁷⁹ Lit. see.

⁸⁰ His word.

⁸¹ Xúras, water with a very little acorn soup stirred up in it, from xūn, acorn soup, -'as, water. Also called xurás'a'as, acorn-soup-water water, adding the ordinary postpound form -'a'as, water, to xurás, which already contains the shorter postpound form, -'as.

yí:v 'ú'ûm, vura pukkuhé'cafa, xá:t paxxúras 'u'íccaha'^ak. Xá:t 'ip yí:v tu'ûm'mat, viri xá:t 'ip 'íccah ó'xrā'ti', va: vura pukkuhé'cafa, paxxurás'a:s⁸¹ 'u'íccaha-a'^ak.

long way, he does not get sick, if he drinks acorn water. I do not care if he has gone a long way and is thirsty for water, he never gets sick if he drinks acorn water.

b. Pahú't mitva kunkupíttiha
pa'asiktávansi:n takunpík-
māntunvaha:k 'impā:k

(HOW THEY DID WHEN TWO
WOMEN MET EACH OTHER ON
THE TRAIL)

Káru 'u:m pa'asiktáva:n 'asik-
táva:n to'kmárihivrikaha'^ak, vur
u'á'ttícrihiti 'á'pun, mé'kva tu-
píhtānvāpamu'ámki'n'vā. Púya
va: 'u:m karu vo'kupíttiha
pa'asiktáva'^an. Va: kunkupítti-
hanik pa'ára'^r. Pa'é'mcaha:k
'u:mkun kítc, xas va: takunihé'^r,
va: vúra kítc pa'áxxak 'é'mca-
ha'^ak, va: xas vúra xákka:n ta-
kunihé'r pa'asiktávā'nsā'.

But when a woman met a woman, she set her load down on the ground, she gets out her lunch. That is the way the women used to do. That is the way the people used to do. Only when they are doctresses, then they smoke, only when the two of them are doctresses, then do the women smoke together.

Kiri ve'mmáhanik paká:n pata-
purá:n kunikmárihivrikaha'^ak
pa'asiktávā'nsā', karu há'ri va:
ká:n patapurá:n kunippáhāri-
θūn, Kahí'vrér 'Ipú'nvāram.⁸²
Kir immáhanik⁸³ pa'áttimnam
pa'á'pun 'uvúnni'nnā'^a. Va:
ká:n pakuníppū'nvana'tihañik,
Kahí'vrér 'Ipú'nvāram. Vura
'u:m ta:y va: ká:n purá:n kunik-
marihivri'kvūtihañik pa'asiktá-
vā'nsā'. Va: ká:n 'á'pun pakun-
íará'rāhitihāñik, kuníppū'nvānā-
tihañik, purá:n pakun'ákkihtiha-
nik pa'ávaha'.

I wish you could have seen how the women used to meet one another there, or catch up with one another there, at Woodson's Flat Resting Place. I wish you could have seen the pack baskets sitting around on the ground. There is where they used to rest, at Woodson's Flat Resting Place. There many women met together. They used to sit around there on the ground, resting, giving one another lunch.

'Iθā' nva: pi'é'p Kahí'vrér
'Ipú'nvāram va: ká:n nanittā:t
'asiktáva:n 'uppáhāri-θūnāñik.
Vúppam 'uyárahitihāñik pa-
'asiktáva'^an. Káruma va: pa-

Once long ago there at Woodson's Flat Resting Place my mother met a woman. The woman was married at Redcap rancheria. And it was that my mother's

⁸² The Douglas Fir tree where they used to rest is still standing and the near-by spring is still unmolested.

⁸³ Or kiri 'immáhañik.

nanítta't 'u:m mu'avānhanik pa-
kó:va kunváθθī'nnà'tihanik pa-
'asiktáva:n mutipáhī'vçàhanik,
va: mupíeci:pvanahite. Vura
hú'ntáhite kunkúphā'n'nik, xas
va: ká:n kun'avānik xákka'an.
Xas purá:n vura kun'ákkihanik,
'amvé'evitvit', purá:n kun'ákki-
hanik. Puyé'f 'u:m Kunyé'pca-
hanik, 'u:mkun vúra va: puxxúti-
hap kiri pakká'tim. Xas pakun-
pāmva'a, kari kun'íppahu'u, xá-
ka:n vura kun'íppahu'u, káru⁸⁴
kunpínno'o'v, xákka'an, Pakun-
pāmva'a.

c. Pahút mit pa'u:s kunkupe-k-
yá'hitihaf, pámitv o'kupítitah
pa'avansa tupihér 'ipaha'affiv

husband had been fighting with
that woman's brothers a little
before. Then it was that they
did a strange thing, they ate
together! They gave each other
lunch, pieces of salmon; they gave
each other lunch. How good
they were, they did not want to
have trouble. And when they
finished eating, they went along
together, upriver they went to-
gether, when they finished eating.

(HOW THEY GATHERED SUGAR-
PINE NUTS, HOW THE MAN
USED TO SMOKE UNDER A TREE)

"Tcō'ra 'ù:s⁸⁵ nu'áxxan'vi."
"Tcém. Hó'y pavurā'n'nar."
Xas pa'avansa va: kítc tó'kvā'ti-
sip pavurā'n'nar, karu patax-
vukríppañan, káru 'u:m pa'asik-
táva:n 'áttimnam kite tu'áttiv,
kar imvá'am, káru 'usikxúhaf,
pamukun'amkī'nv 'u'áttivuti'.

"Let's go bite some sugar pine
nuts." "All right. Where's the
hook?" All that the man packed
on his shoulder was the hook,
and the small hook also, and
the woman just packs a pack
basket, an openwork plate bas-
ket, a mashing club; she packs
their outfit.

Xas pa'avansa to'pī'p: "Va:
xasik vúra nivó'rūrā'víc súva
'í'kk'a'ar." Paká'kkum 'itahánám-
mahite kúnpikeússāhīnā'ti'. 'Ax-
má'yik 'uppé'ec: "Máva. Tcimi
'á'pun tcími nūkyāv pé'kvé'c'rih-
ra'am." Takunpíkk'a'ar va: ká:n
xás kunikvé'c'rihti pa'icçahāt-
ti'm.

Then the man says: "I'll
climb that tree that is loaded."
Some [limbs] have ten [cones]
in a bunch. Then, behold, once
he will say: "Look. Let's sit
down on the ground, let's make
a camping ground." They finished
the camp ground there by the
river.

Kárixas to'pī'p: "Tcími k'ān-
vó'rūra'a." Xas pamutaxvúkkar
'atrā'x tó'mθátará'nkà patatrí'h-
várāmū'uk. Kárixas tó'ksáppic
pámuvurā'n'nar. Kárixas to'pī'p:

Then he says: "Now let me
climb up." Then [the man]
lashes the small hook to his
forearm with twine. Then he
leaned the climbing hook [against

⁸⁴ For káruk.

⁸⁵ Jepson: Nuts of the Sugar Pine, *Pinus lambertiana* Dougl.

"Tcór'a tcím'mì. Teimi k'an-vó'rùrà^a. Kuhyé'vic 'ík vúra kuhyú'nnictē'cik' Asaxvuhpihní'tc." "Maník." Mék'va tuvó'rùrà^a. Mék'va takuníhyiv: "'Asaxvuhpihní'tc 'íxí't'cuñ." Takunxus tó'kxí't'cùr. Yátik 'uríkkikha pa'á'pun tó'kyívic. Mék'va takun'íffikvana; papiríeri'¹k, káru po'navúnní'hvā', káru po'xuvúra'^an. Va; kó'kkánināy takun'íffikvana'^a. Vura pu'áfictihara pá'ù's pa'ávansa'. Ká;n tupikrí'c pa'úsip'áfíiv. Tupihér pamu'uhramxára.

Pa'asiktáva;n 'u;m ké'tc pamu'áttim'nam, kuna payénipaxvúhiteas 'ù'mkùn tú'ppitcasite pamukun'áttim'nam. Pa'avan-sáxi'ttítcās 'ù'mkùn 'áttimnam pu'áttivutíhaþ, θuxrivtunv'ē'ttcās kítc kunθáθvátí',⁸⁶ axyáráva pá'u'^{us}, θúxrivkémmítcās kítc kunxutí xay 'uxváha'.

Patakuníffikfip xas túr kúníc takuníkyav pá'u'^{us}, xas takuntúnsi;p xas takunturícri'hva ká;n pe'kvé'cri'hra'^am.

Xas takuntámxu'. Táya;n vúra 'íxáram xas takuntámxu'. Xas takun'íffíθvana'^a 'Ióé'kxaram vura kun'íffíθvana'ti'. Pá'ā'h takunikyá'ppaθ. Vúra pu'ick'áxi-

the tree]. Then he says: "All right, let's go. I'm going to climb up. Ye [children and women] must holler, be sure and holler. Ye must holler to Old Man Turtle to bite off the sugar-pine nuts."⁸⁶ "All right," [the women and children say]. He always climbs up. They always holler: "Old Man Turtle, bite it off!" They think he bites it off. It makes a big noise when it hits the ground. They always pick them up in the brush, even though on the side hills, though in gulches. They are picking them up all over there. The man never touches the cones. He is just sitting down under the sugar-pine tree. He is smoking his big pipe.

The woman carries her big pack basket, and the little girls have little pack baskets. The boys pack no pack baskets, they just pack little network sacks⁸⁷ all full of sugar-pine nuts, old bags, they thought they might get pitchy.

When they finish picking them up, then they stack them [in the pack basket] like a heaped load, then they stand up with load on back, then they spill it out at their camping ground.

Then they singe the pitch off. Often they roast them at night. And they shell them. They shell them all night. They make the fires all round about [the camp-

⁸⁶ In a story Old Man Turtle bit sugar-pine cone twigs to cut them, and this old expression is used of cutting off the cones.

⁸⁷ Of special small size, smaller than those carried by men.

crihtihap̄. Vura patakunpíkya^{'ar}, kárixàs kunic k'áxicrihtì'. Kunxutì': "Xay 'úmsip̄. Xay 'usák-rívhà pómsíppaha^{'ak}." Vúra kun'á-pūnmūti pakó kunikyávic yíθ ikxáram. Pattá:yha:k va:vura ká:n ká:kkuṃ 'á'pun sùl takun'iccun'va va: 'u:m pú'iváx-ráhē-cārà, 'im'á:nkam. Xás takuntámxu'. Há:ri vura su' takun'it-cur 'itró-pasúppa', xas takuntámxu'. Va: 'u:m pu'iváx-rá:htihārà.

Xas 'im'á:nkam patusúppāha takunpávyi'heip pamukuníkrívrā^{'am}, takunpatíccip pá'u^{'us}. Kárixas patakunpávyi'hma pamukuníkrívrā^{'am}, xas takunθív'ráv, 'asippáraxak takunθív'ráv. Takun'íccar 'ayíppa:n karu sah'u-síxáhar patakunθív'ráv.' Iná:m va'árāras 'u:mkun kuníccānti pahîp, Va: 'u:m 'ikpíhàn pamukún'u^{'us}. Va: 'u:m tcé:te 'ár uyá:vahiti'. Kárixas takunsuváxat. 'Á'pun vá:ssak takunθív. Patuθívrávahitiha:k va: yáv 'ukupé-vaxráhahiti'. Kárixas sipnú:kkan takun'í-vá:yram'nì.

Patcimikun'ávē'caha^{'ak}, kari takunpíhtā'n'va. Kárixas 'ásic takun'íkya. Xás takunpátnák-vára^{'a}. Vura pu'áxxak, yítca:tc patná:ktíhap̄, 'itcámmahite vúra pakunpátnákvarā'tì'. Pátta:y yítca:tc 'umú'tkaraha^{'ak}, múvu: 'upíteró:ssē'c, va: kunipítti pa'á-ra^{'ar}. Payém vúra tattef'mite pakun'á-pūnmūti pá'ù:s kun-kupé-kyá'hiti'.

ing ground]. They never rest [when they are working]. When they get through, then they rest. They think: "The cone might get cold. It might get hard when it cools off." They know how many they can handle in one night. If there are lots, they bury them under the ground, so they won't get dry. Then on the next day they singe the pitch off of them. Sometimes they leave it in the ground five days, and then roast it. They do not get dry.

Then in the morning they go home, they pack the sugar-pine nuts along. Then when they get home they steam them, in a big bowl basket they steam them. They mix them with grape vine [leaves] and with sahusixahar [plant sp.] when they steam them. The Clear Creek people mix [their sugar-pine nuts] with pepperwood [leaves]. Their sugar-pine nuts taste strong. You don't eat so many! Then they dry them. They spread them on a blanket on the ground. When they have been steamed they dry nicely. Then they pour them inside a storage basket.

When they get ready to eat some, they take some out [of the storage basket]. Then they dish them out [into openwork plate baskets]. Then they crack them in their mouths [when they eat them]. They do not crack two at a time [in the mouth], one at a time they crack them. If he puts lots in his mouth at a time, his teeth will be crowded,

so the people say. Nowadays there are only a few [living] that know how to work the sugar-pine nuts.

7. Pahút kunkupafuhíccahiti
pe'hé'er

(SMOKING BELIEFS)

A. Va₂ kuníppē'nti tó'ksā'hvar
po'hrām, to'mxáxxar va₂ káfi

(THEY SAY THAT IF ONE LAUGHS
INTO A PIPE, IT CRACKS)

"Xáy íkcā'hvar pa'uhrām, xáy
'ù'm xáxxà'ar," va₂ mit pakuni-
píttihať. Puxxutihap kiri núksa'a,
pakunihératiha'a'k, kunxuti xay
umxáxxar po'hrām.

"Do not laugh in the pipe, it
might crack," that is the way
they used to say. They were
careful not to laugh when they
were smoking, they were afraid
the pipe would crack.

B. Karu mit vura pu'ihératihať
'ať ve'hyárihať

(AND A PERSON NEVER SMOKED
STANDING)

Va₂ vura kite mit pukupítti-
haphať, pú'ať ve'hyárihar 'ihé-
rātihať. Va₂ mit k'unipíttihať,
pu'ára 'ať ve'hyárihar 'ámtíhaťa,
karu pu'avé'hyárihar 'ihérātiha-
ťa. Takunpí'ttca'a'k, pa'ať ve'h-
yárihar uhérāha'a'k.⁸⁸

They never smoked standing
up. They say a person should
never eat standing, and should
never smoke standing. He gets
out of luck if he smokes standing
up.

C. Karu púmit 'ihératihaphať,
pakunítenā'hvutiha'jk

(NEC DECET FUMARE CACANDO)

Va₂ mit k'áru kunipíttihať,
pó'tenā'hvūtiha'a'k, pu'ár ihérati-
haťa, kunpí'ttca'kke'c.

And they said also, that when
a person is defecating, he must
never smoke, he will have bad
luck.

8. Pámitva kárixas kunihérā'n-
hitihatiť

(WHEN THEY LEARNED TO SMOKE)

Pa'avansáxxi'ttítca's 'u'm vura
pu'ihérātihaphanik. Kunihé'n-
nī'tevūtihať nik mit 'u'm vúra.
Pan'nnamite káriha'k tuhérāha',

The young boys did not smoke.
They played smoke, that was all.
When a small boy smoked he
used to get sick. They do not

⁸⁸ There is a similar superstition that a person is out of luck if he eats standing.

'ukuhó'vó'tihānik. Va: kárixas vura kunihératihānik, patakun-yé'ripθī'nhá'⁸⁹k. Kárixas tákun-xus: "Nu: takkét'tcas." Va: kári há'ri yíθθa tufatavé'nnā-nhá'.⁹⁰

smoke until their throats get husky. Then they think: "We are already big boys." That is the time when one of them might already be made fatavennan.

A. Pahút pámitva kári kinihé-raváθtihať paxxi'ttítcas pakup-hákkā'mha'^{90a}k

(HOW THEY FORCED CHILDREN TO SMOKE AT THE GHOST DANCE)

Taxxaravé'ttak⁹¹ pámitva: kumá'ih u'áho't,⁹² kinikyá'ttihať mit vura pakunkupe'hé'rahe:c pa'avansáxxi'ttítcas, paye'ripáx-vū'hsa káru vura, pattú'ppitcas karih. Va: mit k'ari kó'vura kunihérana'tihať patakunpíppū'nva-ha'^{ak} pámitva: kunpakúri'hva-na'tihať, ká:kum vura 'uhnam-tunvé'tcas mit kunihératiháť, karu ká'ku mit 'ikxurika'úhra'^{am}.

Long ago when that kind of dance was going around, they made the boys and girls smoke, just little ones yet. They all smoked when they rested after a song; some smoked little [Indian] pipes, and some cigarettes.

9. Pahút pehé'raha kunkupavicitānni'nuvahitihānik

(HOW THEY USED TO GET THE TOBACCO HABIT)

Pa'ara:r tuvictaraha:k pehé'raha', 'iccaha kunic 'úxrā'hti', vura puffá't kuphé'chařa. Vura tuvictar pehé'raha'.

When an Indian has an appetite for tobacco it is just like he wants to drink water, he can not do anything. He just has an appetite for tobacco.

Pava: kunipitti 'ára:r pu'ihé'raha victā'ntihať puxx'wítc, púva:

When some people say that the Indians do not get the tobacco

⁸⁹ Lit. when they become pubescent.

⁹⁰ Sometimes in former times even a 14-year-old boy was instructed and became fatavennan, although usually he was made helper the first year and fatavennan the following year. It was an old saying of a boy who is becoming pubescent: "He might already be made fatavennan."

^{90a} See account of how they smoked tobacco at the ghost dance, p. 253.

⁹¹ This does not indicate as remote a time in the past as pi'é'p.

⁹² Referring to the ghost dance, which spread to the Karuk from up the river and from Scott Valley.

'ífhafa.⁹³ Pukaru vura va₂ 'ík-rúntihap pe-kmahátera₂m xas ik kunihé're^c, 'ínná'k vura pata-kunihér patakunpámva^ar. Vura pu'ihé'raháhi'ppux 'ikré^ep, 'asik-távā'nsa káru vura pa'é'mca'.

habit, it is not right. They can not even wait to smoke in the sweat-house, they smoke in the living house after meals. They can not stay without tobacco, including women when they are doctors.

10. Pahút vura pukupítthap-hanik, puffát vura kumappíric 'í'cá'ntihaphanik pamukunñ-hé'raha'

(HOW THEY NEVER MIXED ANY OTHER KIND OF PLANT WITH THEIR TOBACCO)

Pánnu₂kuma'árā'rās vura pura-fát vura 'í'cá'ntihap pamukunñ-hé'raha', vura 'u₂m 'ihé'raha kite kunihé'ratí'.⁹⁴

Our kind of Indians never mixed anything with their tobacco, they smoked their smoking tobacco straight.⁹⁴

A. Pahút vura pukupítthaphanik 'axθaháma₂n kumá'í'nk^a vura pu'í'cá'ntihaphanik pehé'raha'

(THEY NEVER MIXED BURNED FRESH-WATER MUSSEL SHELLS WITH THE TOBACCO)

Pa'apxantí'te va₂ kunipítthí yí: va'árā'ras va₂ kó₂ kunihé'ratí' 'axθaháma₂n kumá'í'nk^apu⁹⁵ va₂ pehé'raha kuní'ccā'ntí', va₂ kunihé'ratí'. Nu₂ vura púva₂ 'á'pūn-mūtiha páva₂ ko⁹⁶k.

The White people say that the kind that far-off Indians smoke is burned fresh-water mussel shells mixed with tobacco. We knew nothing about that kind.

⁹³ The older Indians emphatically deny Mrs. Thompson's statement: "My people never let the tobacco habit get the better of them as they can go all day without smoking or quit smoking for several days at a time and never complain in the least" (op. cit., p. 37). Many Indians in primitive times would get a strong craving and impatience for tobacco, which had become a habit with them. But the old-time Indians never smoked but the merest fraction of the day, disapproved even of the smoking of men as old as in their twenties, and regarded the modern boy and girl cigarette fiend with disgust, as they do many White man excesses. The early Karuk could deny themselves smoking or quit smoking altogether with much more fortitude than the average White man can. Their daily life schooled them to all kinds of self-denial and hardship.

⁹⁴ The Karuk claim that they never smoked Black Manzanita or mixed deer grease or sucker's liver with their tobacco. They never "enriched" their tobacco by moistening it with grease.

⁹⁵ Or 'axθahamán'í'nk^a).

11. Pahút va: vura kite há'ri pakunkupíttihañik, pa'uhíppi kuní'cā'ntíhanik pamukunihé'raha'

(HOW THEY NEVER MIXED ANYTHING EXCEPT SOMETIMES TOBACCO STEMS WITH THEIR TOBACCO)

Há'ri vúra va: kuní'cā'nti pa'uhíppi karu pe'hé'raha'. Va: karu vúra kunihé'rati patata-kuní'cā'raha'^{ak}. Píccip takunik-pákpak yuhírímú'^{uk}.⁹⁶ Xas takuníkteur 'iknamá'anammahatc-mú'^{uk}, pa'uhíppi'. Xas va: takuní'ccar pe'hé'rahañak. Tók-xúkkahiti pe'hé'raha'. Takun-?aksā'rariv pa'uhíppi pe'hé'rahañak. Va: xas to'kú'pha pu'íkpihanhara pe'hé'raha', va: 'u:m pu'ímyú'mníhtihap.

Sometimes they mix the stems and the [leaf] tobacco. They smoke it mixed. First they cut them up with a knife. Then they pound them with the little pestle, the stems. Then they mix it with the tobacco. The tobacco is already crumbled. They add the stems to the tobacco. It turns out then a mild tobacco; they do not faint away.

A. Pahút vúra pukupíttihaphanik pu'ihé'rátihaphanik pa'uhípihí'ccaríppux

(HOW THEY NEVER USED TO SMOKE THE STEMS UNMIXED)

Pa'uhípihmúnnaxite va: 'u:m vura pu'ihé'rátihap, vura pe'hé'raha patakuní'cā'rahañak karixas vura kuní'cā'rahi pa'uhíppi'. Kúna vura 'u:m va: ta:y kuníhrū'vti'.

They do not smoke the stems unmixed, only when they mix them with [leaf] tobacco do they smoke the stems. But they use them for lots of things.

'í'm kunmútpi-θvùti', pa'ánnav takunikyá'ha'^{ak}, pa'ára to'kkuhá'^{ak}, pa'uhíppi va: kuníhrū'vti kun'ákkihti páttū'ycip karu vura pe'θivθā'nné'^{en}.

They throw them [the pounded up stems] about, when making [steaming] medicine. When somebody is sick, it is the tobacco stems that they use. They feed the mountains and the world.

Pakun'ákkunvuti karu vura va: kuníhrū'vti'. Papux'íte 'uxxútihañak pa'akúnva'^{an}: "Kiri pú'fite ní'kk'ar," 'itahará'n vúr 'ihé'rah utayváratti', pa'uhíppi', yíθa súppa'^a, páttū'ycip 'u'ákihvānà'ti'. 'Itahará'n yíθa súppa: 'ihé'rah utayváratti'.

And when they go hunting they use them, too. When the hunter wants hard: "May I kill a deer," he spills tobacco around ten times, the stems, in one day. He feeds the mountains. Ten times in one day he spills them around.

⁹⁶ Into pieces $\frac{1}{2}$ inch, more or less, in length.

B. Pahút hári kun'ákkihtihanik
po'hé're:c pa'ararakánnimite
pa'f'n takinipmahvákki'á'ha'ak

(HOW THEY SOMETIMES GAVE TO-
BACCO STEMS TO SMOKE TO A
POOR PERSON WHO CAME VISIT-
ING)

Hári va: takun'ákki pakká'n-
nimite pa'ára'r pa'uhipi'ihé'raha',
va: vura tuhé'er. Hári pihní't-
teite ká:n tu'úm pa'akaruvúra
mukrívra'am. Va: pa'uhippi ta-
kun'ákki', pa vura kánnimite pih-
ní'tteitcha'ak, papúfà:thà:k mús-
puk, va: pa'uhipi'ihé'raha ta-
kun'ákki va: pó'hé're'e. 'U:m
xas tó'kteùr, xas va: tuhé'er.
Hári vúra va: takun'ákki po'p-
sá'nvé'e. Kúna payá's'ára pa-
ká:n tu'ú:mmáha'ak, paya's'ara-
ra'ávansa', va: 'u:m kun'ákkihti
pe'hé'rahayé'pca'.

Sometimes they give stem to-
bacco to a poor person, for him
to smoke. Sometimes an old man
comes there to somebody's house.
It is tobacco stems that they give.
When it is a poor old man, when
he has no money, they give stem
tobacco for him to smoke. He
then pounds it up, then he smokes
it. Or sometimes they give him
some to take home. But when a
sick person comes there, a rich
man, they give him good tobacco.

12. Pahút hári vura kó'k fá'tcas
pakunihé'rati pu'ihé'raha vura
kitcha'a

(HOW THEY SOMETIMES SMOKE
SOME LITTLE THINGS BESIDES
TOBACCO)

Winthu'árā'ras kunihé'rahiti-
hanik: bóloy' (*Arctostaphylos pa-
tula* Greene, Black Manzanita),
xówtchus (*Eriodictyon californi-
cum* Greene, Palo Santo), nó'pun
lól' (*Ramona humilis* Greene,
Creeping Sage), ló'fcat (*Phora-
dendron villosum* Nutt., Common
Mistletoe), gólom' (*Balsamanhyza
deltoidea* Nutt., Wild Sunflower),
búlidum' (*Washingtonia nuda*
Torr. C. and R.), pénelmi' *Quer-
cus kelloggii* Newb., California
Black Oak), karu thérp'a; pahút
kuma'árā'ras vura purafá'st tēu-
wetchi'kuna vu'a.

The Wintu Indians smoked
Black Manzanita, Palo Santo,
Creeping Sage, Common Mistle-
toe, Wild Sunflower, *Washingtonia
nuda*, California Black Oak, and
thérp'a, but our people smoked
none of these except the Indian
Celery.

A. Pahút kícvu:f^{96a} kunkupe-
hé'rati'⁹⁷

(HOW THEY SMOKE INDIAN
CELERY)^{96a}

'Uhrá:mú'k mit pakunihé'rati-
ha't, payém 'u:m vur ikxúrik

It was with a tobacco pipe
that they used to smoke it.

^{96a} *Leptotaenia californica* Nuttall.

⁹⁷ For chewing Indian Celery root see p. 277.

takuníhrūvti'. Pícci:p takun-vupákpak pakíevu^{uf}, xas 'uh-rá:mak takunmáhya'ⁿ, xas va:takun?á:hka'. Va:vura kun-kupe'hé:rahiti pehé:raha kun-kupe'hé:rahiti'. Há:ri 'ikxurár kíevu:f kunihé:rati', pa'aná:'i. Há:ri vura va:vura pakun?ú:p-puti pakíevu^{uf}, 'inná:k vur utá:y-hiti'. Va:ká:ri takunihé:'er, pa'ax-vá:k takunkúha'^{ak}, papuyáv 'ip-mahó'nkō'nnatihapha'^{ak}. 'Im-xaθáyav patakunihé:'er, pa'am-ku'^{uf}. 'Asiktávā:nsa karu vura kunihé:rati karu vura 'ávansaš. 'Án'nav.

They are doing so with paper now. First they pound up the Indian Celery [root], then they put it in the pipe, then they light it. They smoke it like they do tobacco. Sometimes they smoke [a dry piece of] Indian Celery [root], in the nighttime, for medicine. They dig the Indian Celery any time, they store it in the living house. They smoke it when they have a headache, when they do not feel well. It smells good when they smoke it, the smoke does. Women smoke it as well as men. It is medicine.

B. Pahút mit kunihé'nni:tevu-tihat sanpíríc

(HOW THEY USED TO PLAY-SMOKE
MAPLE LEAVES)

Há:ri mit sa:n kuntá:ftihát,⁹⁸ sanpíríc. Viri va:kuniθxúppa-rati paxxúric, va:'u:m xar utá:y-hiti', va:kunipítti'. Páva:pás-sa:n 'uθxúpparahitiha'^{ak}, tírihca kuntá:fti', viri va:kuniθxúppa-rati passípnu^{uk}. Há:ri xá:t'íccaha 'u'irihk^{u'u}, pusu? 'íccaha 'ú:mvutihara pasipnú:kkan su? pássa:n 'uθxúpparahitiha'^{ak}.

Sometimes they used to pin maple leaves together, maple leaves. They cover shelled acorns with it. They keep longer that way, so they say. When they covered them with leaves, they pinned together wide sheets. They covered the storage baskets with them. And if perchance water dripped on them, the water does not enter inside the storage baskets, when covered with maple leaves.

Tú:ppitcas kuntá:fti po:xrá:kunímk^{yā}nvūtiha'^{ak}, viri va:ká:n su? kunkíccapti po:xrá:h. Puxxára tá:rahitihap po:xrá:h. Va:kunkíccāpā:ratí po:xrá:pim-ná:ni va:pakunímk^{yā}nvūti'. Sa:n tá:kuntaf. Xas va:takun-kíccapar po:xrá:h. Xas 'áttim-návàk takun?urúrā'mnihvā po:x-

They pin them together into small sheets for tying up berries, they tie berries up in them. They never used to keep berries long. They tie the berries in them in the summertime when they are picking them. They pin maple leaves together. Then they tie the berries up in them. Then

⁹⁸ The leaves were pinned together with their own stems to make large paperlike sheets.

pá'tticip, mukun'ñikrívra_m kú'k takunpá'ttívá. Pakicapatunvé-rahkiccapsa'. Xas va_z takunttcas va_z 'u_m paxxi'ttítcas mukun'úxra'^a.

Karu há'ri 'áttimnavak takun-táfkú_z pássa'^an. Pasururúpri-nàk takun'ñik^yurúpri'hvā pamúp-ti'kmũ'k pappíric, 'atimnamsú'kam 'uvarāri'hvā pássa'^an. Sú'kam takuntáfkú'^u. Va_z vura kó'vúra su' takunpáθvā'nnām'nì. Va_z 'u_m pu'íhrú'ptíhara. Xás va_z ká'n takuní'váyrā'mnihvā pappúriθ, patakuním'k'ā'nvaha'^k.

Va_z kári pakuntápkū'ppūti vé'kyav picyavpí'c pássa'^an, pató'mtuḡ, pató'mvaý. Máruk kunítrā'ttì', xas takunpī'p: "Maruk vura to'mtuḡvra_n pássa'^an." Kuní'vā'stì pasan-íppa', kunxuti kir úvrarunni pappíric. Va_z kari tasákri'v pássa'^an, pató'mtuḡ. Há'ri vura 'axakhárinay 'utā'yhiti', há'ri 'axakhárinay vúra kuníhrū'vtì'.

Karu há'ri mit vura kunihē'n-ní'tevūti'hāt pa'avansáxxi'ttítcas pasanpíric, pasanpíric'ñiváxra'. Pa'avansáxxi'ttítcās pa'í'nnā'k takunmaha'k san'ñiváxra', va_z mit kunhē'nni'tevutihat, ti'kmũ'k mit takuní'xú'kxú'k pássa'^an. Ká'kku mit pa'avansáxxi'ttítcās kunikyá'vanna'tihat 'uhnamtunvé'^{etc}, va_z vura xavictunvé'ttcas kunikfutráθθunatihāt su' 'ahup-mũ'^uk. Xas va_z ká'n su' takun-máhya_n papiric'ñiváxra', xas va_z takunihē'^r, pa'avansas pakuni-hē'nni'tevūti'.

they put the bundles of berries in a pack basket. Then they pack them, they pack them to their house. The smallest bundles are for the children.

And sometimes they pin the maple leaves to an openwork pack basket. They stick the leaves in the holes by means of the stems, the leaves hang on the inside of the pack basket. They pin them inside. They line the whole inside. It does not leak. Then they spill huckleberries into it, when they are picking them.

It is in the fall when they like to pick the maple leaves, when they are getting ripe, when they are turning yellow. They look upslope and then they say: "The maple leaves are getting ripe upslope." They shake the maple tree, so the leaves fall down. The maple leaves are hard, when they get ripe. Sometimes the maple leaves are kept for two years, sometimes they use them after two years.

And sometimes the boys used to smoke in fun the maple leaves, the dry maple leaves. The boys when they saw dry maple leaves in the house, smoked them in play, crumbling up the leaves with their hands. Some boys used to make little pipes, they used to ram out the inside of little arrowwood sticks, using a stick. Then they put in the dry leaves, then they smoke, mocking the men with their play-smoking.

C. Pahú't púmitva 'ihératihaphat (HOW THEY NEVER SMOKED MIS-
pa'aná'tc'úhié⁹⁹ TLETOE)

Yí:v fáttak va'arārās va;
'ata ník 'u;mkun vúra kunihérati
'aná'tc'úhié, pánnu; kuma'arārās
vura púva; kók 'ihératihap. Nu;
va; nukupé'θvúyānnāhiti 'aná'tc-
úhié. Xanθi'ppak 'u'ífti', xan-
púttipak há'ri. Vura pura fá't
kiníhrū.vtíhāfā, 'aná'tc'úhié.
Man 'ata vura ník pikvāh.

Some kind of far people may
have smoked mistletoe, but our
kind of people never did smoke
that kind. We call it crow seed.
It grows on Black Oak, and
sometimes on the Maul Oak. It
is not used for anything, the
mistletoe. I guess there is a
story of it.

D. Pahú't mit 'iōā'n uxússa'at
kiri va; ník'úpha 'Ahó'yām'-
mate

AHOYAMMATC'S EXPERIMENT

'Ahó'yām'mate¹ mit úθvūy-
tíhāt. Ka'timí'n mit 'ukré't,
ka'timí'n'āra'r mit. Xúsipux mit
kunmá'htíhāt, pí'é'p, mit kuníp-
pēntíhāt va; kók 'amá'yav, va;
kók ve'hér 'amá'yav, kuníppēn-
tíhāt mit, musmús'ā'af. Vura mit
'uvúrá'yvūtíhāt, 'umumahurá'y-
vūtíhāt mit vúra. Xas vo'áppiv,
pe'vāxra vo'áppiv. Xas va;
ká'n ká'kkum úmmāh. 'Uxxus:
'Kúnic 'amá'yav umússahiti'.
Ta'íttam vo'íffik'āhē'n. 'Uxxus:
'Arare'hérah vur umússahiti',
va; kók kúnic umússahiti'. Ka-
rixas vo'hé'r. Va; vur umús-
sahiti', 'arare'hé'raha vur umús-
sahiti', kuna vura pu'ibé'raha
'ákkatíhāfā, vicvan'āran kite
'u'ákkati'.

Ahoyammatc was his name. He
lived at Katimin, he was a Kati-
min Indian. They fooled him,
long ago; they told him that that
kind tasted good, that it tasted
good to smoke, they told him,
cow dung. He was just going
around, he was bumming around.
Then he looked for it; he
looked for some that was dry.
Then he found some there. He
thought: "It looks like it tastes
good." Then he picked it up.
He thought: "It looks like Indian
tobacco, it looks like that kind."
Then he smoked it. It looked
like it, it looked like Indian
tobacco, but it did not taste
like it; it tasted merely like
entrails.

⁹⁹ This text was given when told that the Wintu and Chimariko
smoked mistletoe when short of tobacco. Cp.: "The oak mistletoe was
occasionally smoked by these [Chimariko] Indians in lieu of tobacco,"
Powers, op. cit., p. 93. "An oak mistletoe (Phoradendron); smoked
by the Chimariko as a substitute for tobacco. Indian name un-
known." Ibid., p. 430. The Karuk claim that they were never short
of tobacco, hence did not resort to the trashy herbs smoked by tribes
to the south of them.

¹ Mg. good walker.

XI. Pahú't mit kunkupítitahat
'ihé'raha mit kun'á'mtíhāt

(HOW THEY USED TO EAT TOBACCO)

Há'ri vura yíθa pa'áraꝝ vo'ku-
pítit', 'ihé'rah o'ammí'tevútí',¹
vura pu'á'mtíhāp. Pamuxé'hvā's-
sāk to'mú'trip pehé'raha', vaꝝ
kari 'apmáꝝn tumutvára'a, kunic
'u'á'mtí', káruma vura pu'á'mtí-
hāra. Káꝝn vúra 'áꝝpun 'úkriꝝ
'upakurí'hvútí'. Teatik vura
páꝝnpay kunic teim upúffā'thé'e.
Karixas 'axmay ik vura tu'é-θi-
cuk pamu'úhra'am.² Phehé'raha
tí'k'ān tó'yvā'yrām'ní, 'atrúꝝp
tó'yvā'yrāmni pehé'rāhā'. Kunic
'umutvárā'tí³ pehé'raha'. Tcé'm-
yáteva vura pakunic 'umutvárā-
tí'. Kunic 'usink'áꝝnvutí'.

'Upuhrúppanati vúra. 'Á· kár
umutkírihvutí pehé'raha'. Kunic
tuyúnyū'nhá', kunic teupúffā't
he'e.⁴ Kitaxríhar 'umáharatí'.
'Upθavit.curuvā'nnātí há'tí, 'ux-
xutí': "Ní'ipámva'an."

Pavura kó'vúra 'ukupavé'nāhi-
tí'. 'Ikmaháteraꝝm há'ri vato-
kú'phā', tu'ururiccukva papihní't-
teiteas mukun'úhra'am. Táku-
ṛay, puffaꝝt vura 'ipítitíhāp, táku-
ṛay. To'ptáktā'kpa'.⁵ Há'ri tea-
tik vura takun'axayteákkíé, xay

Sometimes an Indian does this
way, just makes believe eat to-
bacco, he does not really eat it.
He takes tobacco out of his pipe
sack, and feeds it into his mouth,
it is like he is eating it, but he
does not eat it. He sits there on
the ground, he sings. Then after
a while it is as if he faints. Then
he takes out his pipe. Then he
spills tobacco in his hand, into his
palm he spills it. He acts like he
is feeding tobacco into his mouth.
Every little while he acts like he
is feeding it into his mouth. He
acts as if he swallows it.

He just spits it out. He throws
tobacco on the fire, too. He acts
kind of crazy, he acts as if he is
about to faint. He is mocking
the Kitaxrihars. He is trying
to bite himself at times, he thinks:
"Let me eat my own meat."

He does all kinds of things.
In the sweathouse he sometimes
has his fainting spell. He takes
the old men's pipes out [of their
pipe sacks]. They are afraid of
him, they never say anything [to
him], they are afraid of him. He

¹ He does this in the sweathouse, or anywhere.

² Out of the pipe sack.

³ With repeated motions of his hand toward his mouth, as if show-
eling it in.

⁴ Or: teim upúffā'thé'e.

⁵ Throws his arms and legs and squirms with his trunk. Suck
doctors also go through such motions.

'ú:θ 'u'árikʰaʔ. Kitaxríhar ku-
ñic. Vúra 'u:m vo'kupavé'nnā-
hìtì'.

Pav o'kupítthiha:k pa'ávansa',
puxay 'ikví'thítihara. Vur o-
'asímtcā'kti 'ukvithú'nnìctì kite
vura Pakitaxríhar va: vura kite
po'kvithú'nnìctì'. Hǎ'ri va: 'uk-
vithú'nnìctì Kitaxrihara'ín ta-
kun'ávaʔuk. Hǎ'ri kunve'naʔíp-
kʰō'ti 'iθé'kxàrà'm 'ík.

Pássay mit vo'kupítthihañik, 'i-
hē'rah u'á'mtíhañik. Vura vo-
kupave'naʔí'tcvũtíhàʔ.

jerks his body around. Some-
times they have to hold him so he
will not jump in the river. He is
like a Kitaxrihar. He is just
doing that.

The way that man does is he
never sleeps. It is that he shuts
his eyes, and is just dreaming
about him, is dreaming about that
Kitaxrihar. Sometimes he dreams
that the Kitaxrihar comes and
eats him up. Sometimes they
have to say formulas over him
all night.

Passay used to do that way,
used to eat tobacco. He used to
make believe that way.

XII. Pahút pámitva pukupítti-
haphat, púmit 'ihé'raha máh-
yā'nātihaphat, papu'ávē'cap
fá:t 'ín pá'u'up

(TOBACCO NEVER USED AS AN
INSECTIFUGE)

Púva: ká:n 'ihé'raha mahyá-n-
nātihap paká:n pa'arará'u:p
'utā'yhiti', pavákkay su? puvá-
ramnihe'caṛa, pa'apxantí'te kun-
kupítti'.

They never put tobacco in
where they are storing things to
keep the bugs away, like the
white people do.

Yufivmatnakvá'anna'atc, karu
há'ri pahípsa'an, va: pakunmáh-
yā'nati su?. Va: vura su? kun-
máhyā'nati' sipnu'kkíθak, karu
'ahup'ássipak. Pura fá:t vúra su?
várāmnihthiṛa. 'Ikpíhan pay
yufivmatnakvá'anna'atc.

It is wormwood, and some-
times pepperwood, that they put
in that way. They put it in a
treasure basket or an Indian
trunk. Nothing goes in there.
That wormwood is strong.

Paffúrax takunimθáttap 'ahup-
tínnihiteak, há'ri va: yufivmat-
nakvanatesā'n su? takunimθát-
tāpkārariṽ, va: 'u:m tce'te uváx-
rā'hti', pura fá:t vura 'ín 'á'mtí-
hap.

When they lash a woodpecker
scalp to a little flat stick, some-
times they lash wormwood leaves
in under, then it dries quickly,
nothing eats it.

XIII. Pakó-vúra kumakkúha
'uyavhitihanik pehé-raha'

(TOBACCO GOOD FOR VARIOUS
AILMENTS)

1. Pahút mit kunkupé·cnápkō·
hitihat pehé-raha', patakun-
píknī·vravaha'^ak

(HOW THEY USED TO PUT TOBACCO
ON WHEN THEY GOT HURT)

Pahá·ri 'árā·r tupiknī·vrāva-
ha'^ak, karu vura po·kpákkahiti-
ha'^ak, va· kari takunícna·pkā
'ihé-raha', pakā·n 'ukpákkahiti-
há'^ak.

When somebody gets hurt, or
cut, then they put on tobacco
where he got cut.

'Atrú·ppan tó·yvā·yrām'nì pe-
hé-raha', xé·hvā·ssak tó·yvā·yri-
cùk. Xas tuve·nafípk'u^u: "Hú·k-
ka hinupa 'i·m 'Akéípnamkitaxrí-
har'¹ 'Ata fá·t Yá·s'ára te·p-
tassé·iy.² 'Ata fá·t Yá·s'ára
ká·rim te·xú·shúnic. Teimi
nupo·nyá·rihi'. Teu má·pay."
Xas tumútpí·θvā'. Há·r ufum-
púhpí·θvùtì'. Karu há·ri umút-
pí·θvùtì'. Ká·kkúmic, tef·mmite
vura po·mutpí·θvùtì'. Xas va·
'úppas tuyú·hka'. Karixas va·
tó·snā·pkā pe·kpákkak. Há·ri
takunkí·céap. Há·ri xas vura
va·puva· 'ihyá·rihara, kó·va 'imfir
pehé-raha'. Karu há·ri pa·úppas³
vura kite takunyú·hkuri pe·kpák-
kak, pehé-raha·úppaš.

One spills the tobacco on his
palm, out of the pipe sack he
spills it. Then he prays over it:
"Where art thou, Kitaxrihar of
Axéípnā'^am. Perhaps thou hast
punished Human. Perhaps thou
didst something bad to Human.
May we make thee propitious.
Take this!" Then he throws it.
Or sometimes he blows it [off his
palm]. And sometimes he is
throwing it. Only a part of it,
a little of it he throws. Then he
spits on it. And then he puts
it on the cut. Sometimes they
tie it on. Sometimes then he
can not stand it, the tobacco is
so hot. And sometimes they just
spit the juice on the cut, the
tobacco juice.

¹ Name of a former flat situated toward the river from Ikmahteramicip sweathouse, which was washed away by the river about 1895. It was the shiny ground of Katimin rancheria. The Kitaxrihar addressed lived on that flat, and there is a formula addressed to him for bruises received in shiny.

² Implying that if the Kitaxrihar caused the cut or bruise as punishment or through meanness, he can also heal it.

³ Lit. the spittle.

2. Pahú't mit kunkupe·enápkō-
hitihat pehé·raha 'ā·v, pavúha
kunimfírahitiha'^ak

(HOW THEY USED TO PUT TOBACCO
ON THE FACE WHEN THEY HAD
THE TOOTHACHE)

Pavúhak 'umfírahitiha'^ak, xas
va₂ 'ihé·raha 'ásxay takuníkyav,
xás va₂ takunínā·pka θankō'rák,⁵
píci·p 'imfir takuníkyav pa'as,
xas pavúhak 'imfírahitiha⁶ va₂
ká·n tu'avhíttať, va₂ vura tók-
vít·ha ká·n.

When a tooth aches, they wet
tobacco, they put it on a hot appli-
cation rock. They make the
rock hot first, then the one that
has the toothache lays his face
on the rock. He goes to sleep
there that way.

3. Pahú't mit kunkupafumpúh-
ká·nnatihāt pehé·rahá·mku·f
tí·v suť, pa'aráttā·nva takun-
ké·nnaha·k tí·v

(HOW THEY USED TO BLOW TOBACCO
SMOKE IN THE EAR WHEN THEY
HAD THE EARACHE)

Va₂ mit kunkupít·tihať pi'é'ep,
patí·v 'aráttā·nva to·kké·nnāha'^ak,
xas yíθa u·m vura tuhé'ér, xas
va₂ pa'aráttā·nvā to·kké·nnāha'^ak.
Xas va₂ tufumpúhka·n tí·v suť.
Tupíck'í'·n, karixas to·ppé·túpa·
pamu'úhra'^am. Tcém·yáteva vura
po·pé·t·rúppānāti' karixas va₂ tu-
fumpúhka·n pehé·rahá·mku·f tí·v
sùť. Xas va₂ kumaxānnahicite
tu'arári·hk'ānhā pattí·v 'imfíra-
hitiha⁷.

The way that they used to do
formerly was, whenever the pain
jerks in the ear, then one smokes,
whenever the pain jerks there.
Then he blows it into his ear.
He smacks in, then he takes his
pipe out of his mouth. Every
once in a while he takes the pipe
out of his mouth again, then he
blows the smoke in the ear. Then
the one that has the earache
always gets well in a little while.

Va₂ 'u·m vur 'aká·y vúrava
tufumpúhka·n tí·v. Karu vura
pa'í·nnā·k 'é·m ukré·ha'^ak, va₂
'í·n takunfumpúhka'^an, 'ayu'á·tc
'u·m uhé·ráti'.

Anybody blows it into the ear.
If there is a suck doctor in the
house, she blows it in, for she
smokes.

⁵ θankō'ér, described as "the Indian hot water bottle." A flat rock, 5 to 10 inches diameter, kept in the house, and heated and applied to the body for cold limbs or the allaying of pain.

⁶ Lit. who is hot at the tooth.

⁷ Lit. who is hot at the ear.

XIV. Pa'é'mca pahút kunku-
pe'hró'hiti pehé'raha'

(HOW THE SUCK DOCTORS USE
TOBACCO)

1. Pahút pámitva kunkupíti
pa'é'mca', píci:p kunihé'ratí',
karixas takunpáttumka'

(HOW THE SUCK DOCTORS DO,
HOW THEY SMOKE BEFORE
SUCKING)

Pa'é'mca karu vura va: paku-
níhrū-vtihanik pehé'rahá'mku'uf.
Píci:tc takunihé'r xasik pak-
unpáttumke'ec. Va: 'u:m vura
'apmá:n pehé'rahá'mku:f kun'ák-
kati', va: kunkupá'ā'pūnmāhiti
pa'ararātā'n'va pehé'rahá'mku:f-
mú'k pakunθáyūnkívti'. Yakún
kunipíti 'í'm kun'arámsi'prívti
pa'arátā'n'vā, 'atcví:v kunic kun-
nixíppi'θvuti 'í'kk'am pa'arát-
tā'n'vā. Viri va: há'ri yíθθa
takuníxí'pk'yā'. Va: vura kic
kumakkúha pakunkupakúhitiha-
ñik, pa'arátā'n'va kunké'nnati-
hañik. Purafá't vura kumakkúha
kuhítihaphanik vuhak tápa:n
vura pu'imfírhitiaphañik. Kar
iθvá'y vura puxx'á'tihāphañik.¹
Xas pá'u'mkun vura mukun-
purá:n vaxús 'u'm,² va: vura
kun'arári'hk'vanhitihañik.

Va: kumá'i'i pa'é'mca kun'ā-
rā'rahitihañik, va: kunθáyūnkí'n-
nātihañik, 'ihē'rahá'mkū'fmū'k.
'Apmá:n vura pehé'rahá'mku:f
kunpú'hti'. Karixas takunpát-
tumka'. Xas va: mit vúra
pamukun'ané:ci:p pehé'raha'.
Va: 'u:m vura pux'itc'ci:p kuníh-
rū-vtihañik. Kunic vura kun-
xútihañik va: panu'ararahitíhki-
rihti' pehé'raha'.

The suck doctresses, too, used
tobacco smoke. They first smoke
before they suck. They have to
taste tobacco smoke in the mouth.
That is the only way that they
know the pains. With tobacco
smoke they suck the pains out.
They say the pain comes from
outside, the pains fly around
outside. Then sometimes they
fly on anybody. That was all
the sickness that they used to
have, when pains jerked. They
never even had toothache. And
they never had consumption.
And they used to doctor each
other, they used to get well.

That is what they had the suck
doctors for, they suck off of
anybody by means of tobacco
smoke. They hold the tobacco
smoke in the mouth. Then they
suck. That was their best medi-
cine, tobacco. They used it more
than anything. They thought
that was what they lived by,
smoking tobacco.

¹ Lit. the heart gets rotten.

² Cp. xús 'ip nu'ū'mmutiha', we doctored him.

Pa'asiktáva:n tu'émha'ak 'ik-mahátera:m 'itaharé'kxàrà'm 'u-'i'hti'. Kó mahite tukó'ha pó'i'hti há'ri. Vírí va: kuma'íffuθ 'itnō-pe'kxànnàmíte vura kite po-'i'hti'. Kúna vúra pahári va tu'íha'ak, 'itnō-pe'kxànnàmíte vura kite u'i'hti', pavura tapánpàyhà'ak.

Kóvúr o'hramxárahsa pa'ém-yé'pca'. Pa'ára kunpatúmkō'ti-ha'ak tce'myátcva kunpihé'ratí', va: 'u:mkun tce'mya:tc kun-θayúnkínnāti pa'arāttā'n'vā. Nanítta:t mit 'u:m vura mit 'ip-cúnkínate pamu'úhra'am,³ hō'y 'if'ata 'ém yá'hanik.⁴

2. Pahút pa'ém 'ukupapímyā'h-vahitihat pe'hē'rahá'mku:f po'i'htiha'ak, pakunpi'níknik-vana'tiha'ak.

Há'ri pa'ém po'i'htiha'ak 'ik-mahátera'm, pakunpi'níknik'vā-na'tiha'ak,⁵ 'apmá:nmũ'k 'upím-yā'hvùti', kírí sù? pe'hē'rahá'mku:f pamúpmā'nnāk sú? Kír uvíctar pe'hē'raha', pataxánnahicitcha'ak kír uvícta po'hē'rāti-he'ec. Va: 'ukupihanhikkiritti' pe'hē'rahámku:fmũ'k va: mũ kúníc 'ukupihanhikkiritti' passu'upímyā'hvārāti pamúpmā'nnāk pe'hē'rahá'mku:f. 'Ukx'íkvārāti po-'i'hti'. Po'pámteā'ktihā'ak, va: 'u:m 'u'ivirūvē'ec. Ká'rim 'u'á'rihi'ec, 'u'ivirūvē'ec. Tce'myátcva vura patakunpe'hē'rana kóvúra, va: 'u:m pu'aθ-kuun'kuhíttihap kunipítti'. Pa-

When a woman gets to be a doctor, she dances ten nights in the sweathouse. Now and then she quits dancing for a while. Later on [after her initiation] she only dances five nights. Whenever she starts to dance, she only dances five nights, later on.

The good doctresses all have long pipes. When they are sucking on people, they smoke every once in a while, that way they take the pains off quick. My deceased mother had a short pipe. I do not think she was a very good doctor.

(HOW A SUCK DOCTOR BREATHES IN THE TOBACCO SMOKE WHILE SHE IS DANCING AT A KICK DANCE)

When a woman doctor is dancing in the sweathouse when they are kick dancing, she breathes through her mouth, she wants the tobacco smoke to go into her mouth. She wants to get to like tobacco, she wants to like tobacco later on when she smokes. She gets stout from the tobacco smoke, from it she gets stout, when she breathes it in, the tobacco smoke, through her mouth. She makes an inhaling sound as she dances. If she shuts her mouth, she gets weak. She will get far gone, she will get weak. Every once in a while everybody takes a smoke, they

³ This pipe was sold by Sylvester Donohue.

⁴ Said in fun. She was an excellent doctor and busy all the time with her cases.

⁵ The doctress alone dances standing, the others present sit and kick the floor.

takunpíppū'nva'^{ak}, va₂ kari ta-kunpihé'ra^a, purá₂n mās₂vā kun'íθθih₂ti po'hrā'm, pa'ém 'u₂m vura mu'úhra₂m kite 'uhé'ratí', pura kara vura ve'hé'raramti₂hara pamu'úhra'^am, 'u₂m vúra kite 'uhé'raramti₂va₂ pamu'úhra'^am.

3. Pahút 'Icrá'mhí₂rák Va'ára₂r 'ukupararihk²anhivá²θvāhiti pakkuhār⁶

say they do not get sore throats that way. When they rest, they smoke, they pass the pipes around. But the doctor smokes her own pipe, nobody else's, she just smokes her pipe alone.

(HOW MRS. HOODLEY CURED A SICK PERSON)

'Axakíxurar mit napatum-kó^{ot}. Tá'y vávan 'ínnák kun'á-rā'rahití'. 'Iok²áffú₂ráx 'u₂θka'í₂rahití', kar uttávahiti 'í₂θk²va'. Patu'árihicriha₂k pamupákkuri, xás va₂ kari takunpakúrí'hvana'^a. Vura 'u₂m púva₂ 'ínnák 'íkré'vica₂ra 'á₂nvi'pu₂k. Kó²vúra 'á₂v 'íxáram kunpárúp₂kúrihva', 'axákmahite vura 'avkíttuy₂curak kunparúp₂kurihva 'íxaramkú₂ni₂c. Kah'é'mca 'u₂mkun 'íxurar xas 'ára xus kun'ú₂mmutí', nu₂ 'u₂m vura súppā'hak 'ára xus kun'ú₂mmutí', pavura takká₂rímha'^ak, xas 'íxáram kunpatú₂mkó²ti'.

Va₂ mit 'úppa'^{at}: "Va₂ xus 'é₂stihanik kun'áppura₂nik, víri va₂ 'í₂m vura puhárixay 'íp yáv pe'cara pamíθva'^ay. Va₂ vura paháriveriva₂ vúra papuxx^wí₂c ik²uhá'^ak, va₂ 'á₂ upvó₂nsiprē'vic pa'arát₂tā'n'vā. Karix²as ik va₂ 'ín 'í₂k'árē'cap pa'arát₂tā'n'va. Su₂ 'u₂m vúra va₂ tusákrī'vha'. Paxúnxu₂n tukíccāpāra₂iv, 'Úpmā'n₂hiti', vássihkam xas 'úpmā'n₂hiti'. Vura tapuné'cyū₂nkē'ra, tusákrī'vha'. Vura 'u₂m tapuné'cyū₂nkē'ra, vura ní₂k 'u₂m nu-

She nodded her head over me (circumlocution for she sucked me) two evenings. There were lots of people in the house. She had on a feather cape, and she was vizored with feathers. When she started to sing, they all would sing. No person who is not painted can stay in the house. They all dot their faces with black, a black dot is put on each cheek of each person. The up-river doctors doctor at night, but our people doctor through the day; only in a bad case do our people suck at night.

She said: "They had deviled him [that dead person], whom you took care of [before he died], you never will be good again in your chest [gesture]. Whenever you get sick again, the pain will rise up again. That pain is the one that is going to kill you. It is getting hard inside. It [the pain] is tied up with spit. It has a mouth, and its mouth is to your back. I can not pull it out. It is hard [to take out]. I can not put that out, I can only help a

⁶ The following text, dictated by Imk²anvan, describes how she was doctored by 'Icrá'mhí₂rák Vá'ara'^{ar}, Mrs. Hoodley, the use of the tobacco pipe being a prominent feature.

pipearavrik^{yá} 'anammahatche^éc.
 Vura 'u:m pu'ararakúhahara,
 vura 'u:m 'apxanti'tek^yúha'."
 Xas 'upítti': "Va: 'u:m vura ni'á-
 pūnmuti pa'arattāⁿv ik^yéⁿná-
 tiha^{ak}, va: 'u:m vura ni'á-pūn-
 muti 'ávahkam. Su' 'u:m yí; va:
 'u:m vúra tapuná'á-pūnma'a."

Karixas napatúmk^u, kó-vúra
 napatúmk^u. Karixas tu'é-θricuk
 pamú'úhra^{am}. Karixas tuhé^{er}.
 Karixas ne'hyakúrí'hva pamu'úh-
 ra^{am}, 'upakurí'hvúti', 'u'í'hti'.
 Va: vura yítteakanite po'hyák-
 kuti', kó'mahite vura po'kké'na-
 vavaθi⁷ po'hram. Patcim upíc-
 yūnké'vicaha^{ak}, va: kári pató-
 k^wí'kva'. Vura pusu? 'uyūⁿvára-
 tihara 'apmāⁿ, 'uhram'ū^m muk^w-
 ite vura tó'pmāⁿhā'. Vura puvā-
 ramahara pamu'úhra^{am}.
 Kúyrá'kkan pané'hyákkurihat
 pananíθva^{ay}, 'axvā^k káru,
 vura pupuxx^witchara vura, tcaka-
 'íte k^yúnie. Karixas pató^kí'k-
 va'. Viri patupícyūⁿkiv po'h-
 rām, yatik pa'a^x 'utákkārā^rihvic
 po'hnam'íppanite. Kúkk^um
 vura taxxānnahicite tupihé^{er}.
 Teé^myáteva po'hé^rati po'm-
 má'htiha^k pa'arattāⁿva.

Kunipítti pakkáruk va'é^mca
 puhitíhaⁿhara patumkó^ttiha^p,
 po'hrá^m kite kunic vura paku-
 níhrū^{vti} vúra teé^myáteva kite
 pakunpihé^rati', va: vura kite
 pakunkupítti', kuntáttuycuruti
 'íθk^yámū^{uk} payíkkihar.

little bit. It is not Indian sick-
 ness, it is White man sickness."
 Then she said: "I know if the
 pains are paining you, I know on
 the exterior, I do not know far
 in."

Then she sucked me, she sucked
 me all over. Then she took out
 her pipe. Then she smoked.
 Then she stood the pipe on me
 [bowl against my skin], she was
 singing, she was dancing, too.
 She pressed it on in one place,
 rocking it a little. Every time
 when she took it [the pipe] away
 [from my skin], then she inhaled
 with a noise. She did not put it
 into her mouth, she just held her
 mouth close to the pipe. She did
 not have a very long pipe. Three
 different places she stood it on my
 chest, and on my head [on my
 forehead], too, not hard, just
 gently [on my head]. Then she
 inhaled with a noise. Then when
 she took the pipe away, blood was
 hanging on the end of that pipe.
 Then after a while she smoked
 again. She keeps smoking every
 little while as long as she sees the
 pain in there.

They say that the upriver doc-
 tors do not suck much; they use
 rather the pipe, every once in a
 while they take a smoke; that is
 all the way they do, with a [condor
 feather] they brush the sick per-
 son off.

⁷ Or po'kké'návasti, as it rocks.

XV. Pahú't papiricʔané'kyávā'n-
sa píci:p kunkupamútpi-
vahiti pehé'taha', pa'annav
karixás kunikyá'tti'

(HOW THE STEAMING DOCTORS
THROW TOBACCO AROUND BE-
FORE THEY FIX THEIR MEDI-
CINE)

'Ávansas mit kite kúnic
pa'ané'kyávā'nsà', kúna vura
'u:m payé'm va: tapúffa'at,
takunpérunpaffi:p. Payé'm vura
ni k'á:kkum 'asiktávā'nsa takun-
sā'm, 'asiktavanʔané'kyávā'nsà'.
Xutexutckáassar¹ va: mit yé'c-
ci'p. Kunipítti 'Akramanʔáhu:²
karu vura nik 'u'ittapti'. Pa'ára
tō'kkūha'^ak, va: kari takun-
píkyar pa'ané'kyáva'an. Va:
vura kari píci:p vura takunʔé'^e.
Kari vura púv ikyav pa'annav
kari vura takunʔé'. 'Íəpaəúv-
ri:n va: vura kó: pa'iccavsi:p.
Há'ri 'itráhyar fú'ax. Pa'apxan-
tínnihite vé'ttak kun'iviyihuk
va: kár itráhyar 'icpuk vúra
takun'iccavsi:p.

It used to be mostly men that
were steaming doctors, but now
there are no more of them, they
all died off. There are now still
some women left, some woman
steaming doctors. Sandy Bar
Bob was the best one. They say
that Sandy Bar Jim knows how,
too. When somebody is sick,
then they send for the steaming
doctor. They pay him first. Be-
fore he makes the medicine, they
pay him. One string [of the kind
of dentalia called piəvíva] is his
doctor fee. Sometimes 10 wood-
pecker heads. After the Whites
came they have started to fee
him \$10.

Patakunpíkyā'ha:k pa'ané'k-
yáva'an, kari mah'í'tnihate vura
tuvá'ram, to'kyár pamuppíric,
máruk vura kó'kkáninay to'k-
yá'^ar, tu'apimpí'əvar pamuppíric.
Xas tu'íppak, 'usá'nvūti pamup-
píric. Pakó: 'u'á:pūnmuti va:
pamuppíric, va: kó: to'psáruk,
táhpū'^s, karu há'r icvírip, káru
'akrávsi'¹p, karu 'akvítti'¹p, karu
vievankuha'án'nav, karu há'ri
kusríppañ, pakó: 'u'á:pūnmuti',
va: kó: 'u'úhyanakō'vic. Kó-
vúra pakó: muppíric va: kó: 'u'i-

When they get the steaming
doctor, he goes early in the morn-
ing, he goes to pick his herbs,
all over upslope he goes to pick
them, he goes to look for his
herbs. Then he comes back,
packing his herbs in his hands.
Whatever kinds he knows, that
many he brings home, the twigs
of Douglas Fir, and sometimes
Jeffrey Pine, and cottonwood,
and alder, and vievankuha'án'nav
[fern sp.], and sometimes ma-
drone, as many as he knows

¹ Mg. having his head hair like a nest, referring to his slightly curly hair.

² Mg. he walks as if going to war.

patsúrōtì 'itcāmmahite pa'áp-ti'k va₂ 'u:m há'r ifyá-vūrāvā patú'ppītcasha'^ak.³

'Ím vura tó'psāmkīr pamup-
píric, pamáruk tu'íppakaha'^ak,
'ínná'k pusá'mfūrúktihàrà. Pa-
kú'sra 'a'vānnihite to'kré'ha'^ak,
kari po'kyá'tti pa'án'nav. 'Asíp-
pi₂t po'kyá'ramti', papuva'ássip-
hāhiti'. Pakuhítihan mu'ará'r
va₂ 'ín takun'ě'^e, pa'ássip.
Yítte₂te vura tuvó'nnūpūk,
pa'annav 'ikyá'ttīhān. Va₂ ku-
má'i'i pa'í'kk'am 'ukyá'tti',
patuycí'p⁴ 'ín kun'ímm'ū'stī'.

Karixas tu'úrappuk pamu'ás-
sip, pamu'ané'kyá'ra^v.⁵ Va₂
kú'k tu'ú'v pa'ássip pamup-
píric 'utá'yhitihirak 'í'kk'am.
Va₂ ká'n to'θé'c pamu'ássip,
'árun. Xas yīθukánva vura po-
tá'yhīti pappíric, payiθúva ku
mappíric.

Xas ká'n vura 'í'kk'am⁶ pí-
ci₂p 'umutpí'θvūti pa'uhipihikéú-
rappu', 'utécú'phíti po'mutpí'θ-
vūti'. Píci₂p k'á'n 'utayvá-
ratti⁷ pe'hé'raha', patuycí'prin
'u'ákkīhvānà'ti', pe'θívθa'nnén
k'áru vúra, ká'n vur 'iv'í'kk'am
po'akīhé'prinati peh'é'raha'.

Patuycí'prin 'u'ákkīhvānà'ti':
"Má'pay pe'hé'raha takik'ák-
kīhāp. Teimi k'anapipcarav-
rí'ki', Yá'sára teim 'u'í'kk'ām-

[formulas for], that many he is
going to pray over. All his
herbs as many as there are he
breaks off one limb at a time,
sometimes several if they are
small ones [small plants].

He leaves his herbs outside the
living house, when he comes
back from upslope; he does not
pack it into the living house.
When the sun is already some-
what high, then he makes the
medicine. It is a new bowl
basket that he makes it with, a
bowl basket that has never been
used. The sick person's rela-
tives furnish it, that bowl basket.
He goes out alone, when he
makes the medicine. He makes
it outside so that the mountains
will see him.

Then he takes his bowl basket
outdoors, his steaming receptacle.
He takes the bowl basket to
where he left his herbs outside.
He sets his bowl down there,
empty. Then he lays the herbs
in separate places, each kind of
herb.

Then outside there first he
throws around the pounded up
stem tobacco; he is talking as he
throws it around. First he

³ He does not tie the sprigs he picks in bunches, he just carries them holding the stems grasped together in his hand.

⁴ Or patuycí'prin.

⁵ Special term applied to the bowl basket used for steaming.

⁶ Or 'í'm.

⁷ This is the idiom.

hè'c.⁸ Tcimi Yá's'ára kíp'k'o-hímmateví'. Tcimi k'anapipca-raví'ki', pátüycí'p." Vura 'u:m tci'mmite po'mutpí'θvüti'.

Xas tu'uhyanákkū pappíric 'itcamahite. Yíθa kumappíric⁹ piccí'te tu'ú'ssip, va: vura 'avpí'mmite po'axayteákkierihti, xakararátti'kmũ^uk, po'uhyanakó'tti'. Xas patupuhyanakó'm'mar, kári 'ássipak to'θiv-rám'ni. Púyava 'íffuθ yíθ kúna kumappíric tu'ú'ssip. Va: kúk-ku:m yíθ kumá'ū'hyān patu'uhyanákkū^u. 'Ássipak to'θivramni kúkku:m va'^a. Kó'vúra vo'kupé'kyā'hiti pamuppíric. Teatik vúra tapúffa:t pappíric. Xas pa'ássip tupíktā'msip pa'ássip, pappíric 'u'í'θra'. Xas 'iccahatti:m kúk tu'ū'm, kúk tó'ktā'm'mà. Xas 'iccaha to'ttā-rivramni pamu'ássipak pamu'anna'^ak.

Karixas va: 'ínnák tó'ktā'm-fūrūk payíkkihar 'uθánní'ak 'ínnák. Xas piccí'te va: tó'táriv-k'ārāvāθ pa'iccaha payíkkihai. Karixas patuparampúkk^{wik}, piccí'p tu'icmaθ pa'iccaha'. Va: muppí'm to'θríc po'θánní'ak. Karixas va: 'asémfir tuturuk-kúrihva pa'ássipak. 'Imxaθá'yav pato'mtúpaha:k pappíric. Xas vá:s tupaθxúttāp. Va: vura

"spoils" the tobacco, he is feeding the mountains and the earth, it is outside there that he is feeding the mountains from.

He feeds the mountains: "Here I feed ye this smoking tobacco. Ye help me, Human is going to go outside. Feel ye sorry for Human! Ye help me, ye mountains." He just throws it around a little.

Then he prays over the herbs one at a time. He takes up one kind of herb first; close to his face he holds it, with both hands, as he prays over it. Then when he finishes praying over it, then he puts it in the bowl basket. Then afterwards he takes up another kind of herb. He prays a different prayer over it. Then he puts it in turn in the bowl basket. He does that same way to all his herbs. Then the herbs are through with. Then he picks up the bowl basket, with the herbs in it. Then he goes to the water, he packs it to the water. Then he puts water in his bowl basket on his medicine.

Then he packs it into the house where the sick person lies in the house. Then the first thing he makes the sick person drink some of that water. Then he starts in to steam him, first he makes him drink the water. He sets the bowl basket close to where he [the sick person] is lying. Then he puts hot boiling stones into that cup. It smells

⁸ The Ixareyavs, when speaking of Human dying, always said tu'í'kk'am, he has gone outside [the house], instead of tu'iv, he has died.

⁹ Or pappíric.

ká:n 'úkri'¹, 'úmmū'sti'. Pató'm-sip,¹⁰ yíθ kuna to'pturukúrihvā'. 'Iθasúppa: vo'parampúkkikti payíkkihař, va: po'parampúkkik'arati pa'ípa 'uhyanakko't. 'Iθasúppa: xas pó'mtū'pti'. Pu'im-firahírurav ikyá'ttíhāp. Xas pató'mtup pappíric 'íxurar, xas tukó'ha'. Yíθ tumússahina'ti pappíric, tó'mtup. Xas pa'ánnav patupíky'a'r, xas va: to'pá'tvaθ pa'aná'ā'smū'uk, vā:mū'k to'pá'tvaθ pa'aná'a's payíkkihař. Xas yíθ kuma'iccahamū'k takunpíp-pá'tvaθ. Xas tuvó'nsip payíkkihař, papupux'itc ká'rimhā'a'k. Xas í'm tupíktā'mnūpuk pamup-píric pa'ané'kyáva'a'n, pa'ássipak, tu'iccuva 'íkk'am pappíric xáy kunmah. Xas tupíθxa'a pamu'ás-sip. Xas va: vur upavíkve:c pa'ássip po'pvá'ramaha'a'k. Va: takunpíp pakkúha kó'vúr upsá'nve'c pa'ássipāk sù', pato'pavíkva pa'ássip.

Páva kó'k íané'kyávan, pa'ánnav ukyá'ttiha'a'k, 'iccaha pu'íctíhàrà kuyraksúppa'a. Va: kari vura tu'aramsí'priv pappíric to'kyá'rāhā'a'k, tapu'iccaha 'íctíhařa. Xú:n vura kite pupáttati kuyraksúppa'a, u'á'yi'ti: "Xay 'iccaha né'xra', pafá't ní'avaha'a'k."

nice when the herbs get all cooked. Then he covers him [the sick person up with a blanket]. He stays there watching him. If it gets cooled off, he puts some other ones [hot boiling stones] in. All day long he steams the sick person, with what he has prayed over. It takes all day long to cook it. They do not make it so hot. Then when the herbs "get cooked" in the evening, then he quits. The herbs look different, when they are done. Then when he finishes the medicine, then he bathes him with the medicine water, with the medicine water he bathes the sick person. Then they bathe him with other [ordinary] water. Then the sick person gets up, if he is not too sick. Then the steaming doctor packs his herbs outdoors, in the bowl basket, he hides the herbs outside, lest people see them. Then he washes out the bowl basket. He is going to take it along with him when he goes home. They say that he is going to take all the sickness away in the bowl basket, when he packs it home with him.

That kind of steaming doctor, when he makes his medicine, does not drink water for three days. From the time that he starts to go to pick the herbs, he does not drink water. He merely spoons acorn soup for three days, he is afraid "I might get thirsty if I eat anything."

¹⁰ Lit. if it becomes extinguished, said of fire. A curious extension of the verb.

XVI. Pahút 'ihé'raha kunkupa-
táyvárahiti pa'akúnvā'nsa'

(HOW HUNTERS "SPOIL"
TOBACCO)

Há'ri po'ákkunvūtiha'k pa'á-
ra'ar, táya'n yiθθa súppa 'ihé'rah
uptayváratti', payiθθa kúkkun
'ikk'urá' to'kfúkkuvra'a, kúkkun
va' ká'n 'ihé'raha tutáyva'ar, va'
pay pakunkupavé'nnáffipahiti':

"Tù'yèp, teimi pay nu'ákki
pehé'raha'. Na' mahávníkáy-
ā'tche'cik, tù'yèp. 'Ō'k tani-
'áhu'u. Vé'k nipikyá'rāve'c pa-
mi'aramahé'cci'p. Pamikinín-
nā'ccite ve'k nipikyá'rāve'c."

Pehé'raha'uhíppi', va' mit pa-
kuntáyvarattihā, há'ri mit vur
ihé'raha'. Payém vura pa'ap-
xanti'te'ihé'raha' patakuntayáv-
ratti'.

Sometimes when a person is
hunting he throws tobacco around
many times in one day, whenever
he gets to the top of a ridge, he
throws tobacco there again, he
prays thus:

"Mountain, I will feed thee
this tobacco. Mayst thou be
glad to see me coming, mountain.
I am coming here. I am about
to obtain thy best child. Thy
pet I am about to obtain."

It was stem tobacco that they
used to throw around, sometimes
leaf tobacco. Nowadays it is
the White man tobacco that they
throw around.

1. Yiθθa pákkuri po'pívúyri'nk'ūti pahút pehé'raha kunkupe'p-
tayváratti pakun'ákkunvutiha'a'k

(SONG TELLING HOW HUNTERS THROW TOBACCO AROUND)

The following kick-dance song tells of a hunter throwing tobacco:

'Itahará'n vúra
'Thé'rah uptayváratti
'Í'k'am vavunayvíteva'an 'í'yá.

He spills [=prays and throws around] tobacco 10 times, he who is
walking around outside [=the hunter].

XVII. Pateirixxu^{us}, pahú^t mit
k^yáru vura kunkupe^hró^hitihat^h

(THE TCIRIXXUS, AND WHAT THEY
DID WITH THEM)

Tcirixxu^s 'u^m vura pū^{vic}-
tunvé^ttcaš.^a Ka^timⁱñⁿñ^hrahiv
kuníhrū^vti',¹ karu vura Panam-
nik^ñrahiv, karu vura karuk^ñira-
hiv va^h káru káⁿ vura kuníhrū^v-
ti pateirixxu^{us}, karu vura pasa-
ruk^ñámku^f takunikyá^ha^k, ku-
nínhrū^vti va^h pateirixxupū^{vic}.

Tcirixxus are little sacks. They
use them at the Katimin new year
ceremony, and at the Orleans new
year ceremony, and at the up-
river new year ceremony, they
use the tcirixxus there, too, and
when they make the downslope
smoke they use the tcirixxus
sacks.

Va^h vúra kite tafirapuhpū^{vic}-
tunvé^ttcaš. Xé^hva^s káru 'u^m
vurà yíð, xé^hva^s 'u^m 'uhrám-
pū^{vic}. Víkk^yapuhak vúra su^h
'umáhyāⁿⁿahiti^h.

They are nothing but little
buckskin sacks. A xehvas is
different, a xehvas is a pipe sack.
They are kept in a vikk^yapu.

'Itráhyar pateirix^yuspū^{vic} va^h
viri va^h 'axyaráva kunikyá^tti pa-
'uhíppi', Ka^timⁱñⁿñ^hrahiv pakuní^ñcrí^m-
tiha^ak, pataⁱfutetimitesúppa^h
pa^ah kunikyá^tti máruk, 'inki-
ra^hahíram. Xas va^h kunmútpí^h-
vuti k^yáⁿ pa^hahirámti^m pa-
'uhíppi', pakunvéⁿⁿáfiptiha^ak.

They fill 10 tcirixxus sacks
with stem tobacco on the last day
of the Katimin target shooting
when they make the fire upslope
at Inkir fireplace. Then they
throw around the stem tobacco
there by the fireplace, while they
pray.

'Itráhyar pateirixx^yu^s kó^kkā-
ninay vura va^h kuníhrū^vti', va^h
vura 'ata kite k^yáⁿ 'itnó^{pp}ite
kuníhrū^vti pateirixx^yu^s pasa-
ruk^ñámku^f takunikyá^ha^k, va^h
káⁿ 'Amé^{ky}á^hram 'itró^p papū^{vic}-
victunvé^ttcaš yíð^a puvíck^yā^m-
mak kunmáhyāⁿⁿati su^h.³

They use 10 everywhere except
only 5 tcirixxus at the downriver
smoke, there at Amekyaram they
put 5 little sacks into one big
sack.³

¹ For detailed description of the use of tcirixxus at the Katimin
new year ceremony see pp. 245-247.

² Referring to the Yutimin spring salmon ceremony.

³ Models of the large and small tcirixxu^{us} sacks used at the spring
salmon ceremony were made by Mrs. Mary Ike, and are shown in
Pl. 36. The large sack has a drawstring: 'uptó^{nt}éiccarahiti vastā-
ian, it draws together with a thong.

Patcíríxxu:s takunikyá'ha'^ak, sú'kam kuníkrū'pti', 'íppāmū'^uk, pavura paxé'hva:s kunkupé'krúp-pahiti'. Karixas yíθukamkam takunpū'vrin patakunpíkyā'ra-ha'^ak.

Kárixas 'ipanní'te vastáran takuníkrū'pka', va: mū· kunipkíc-cape'^ec.

Karixas pakunvé'nnáfiptiha'^ak, va: takunpíppu', pa'uhíppi kun-mútpi'θvuti'.

1. Pahú't Kú:f^{3a} 'ukupáppi'fk'u-na'hanik pala'tim'i'nye ripáx-vū'hsa', pamuppákkuri tcíríxxu:s 'upivuyrí'mk'^vútihanik Kúf

'Ukní. 'Ata háriya kun'árā·ràhiti'.

Ta:y vávan vúra va: ká:n pa-'ífáppí'ttítcās. Xas u:mkun vúra va: kunkupítti', 'imm'á:n kúku:m pakun'úpvàn'vā, Ma'ti-crā'm. Teavura pā'npay 'iθā'n kuma ká'ri te'kxurar va: ká:n takunpavyíhié, pamukun'atim-nampí'm'mate.⁴ Ta'ip kó'vúra pamukun'áttiv 'axyár kunikyá-vo'ot, ta'ip k'á:n kunipvumníc-erí'hvāt pamukun'áttiv. Teimi kunpávyihciple'vic, takunkáriha pakunkupávyihciplehe'^ec.⁵ Xas máruk kunítrā'tti'. Teimax-may máruk 'afienihanyá'mate 'u'hun'ni. Vúra u:m yá'mate pa'afienihan'nite, tupánváyā'tc-hé'en. Purā'n takunippé'er: "If yá'mateite pammáruk ta'ihunni-hān." Teavura pā'npay vura

When they make a tcíríxxus, they sew it wrong side out, with sinew; they sew it the same way as they do the pipe sack. Then they turn it right side out when they finish making it.

Then they sew a thong at the top to tie it up with.

Then when they pray, they open them up, they throw the stem tobacco around.

(HOW SKUNK SHOT THE KATIMIN MAIDENS, HOW SKUNK MENTIONED TCÍRÍXXUS IN HIS SONG)

Ukni. They were living [there].

There were many girls there. What they were doing was just going out to dig roots every day, at Maticram. Then later on one evening they were sitting there, by their pack baskets. They had already filled all their pack baskets; they had put their pack baskets in a row. They were about to start home, they were already fixed up how they were going to go. Then they looked upslope. Behold from upslope there came a good-looking dancing youth. He was good-looking, that youth; he was all painted up. They said to each other: "He is nice-looking, that one who danced down." Then after a while he danced downslope a little closer,

^{3a} Western Spotted Skunk, *Spilogale phenax* Merriam, also called teínñim and teínímk'a'a'm (-ka'a'm, big).

⁴ They were just resting from making their loads.

⁵ Referring to their loads being made up, ready to pack.

ta'úmmukite po'ihùnnihiti', po-
 évtā'pti'. Fā't kunic ⁶ 'umsiva-
 xavri'nnāti pamúθva'ay, kipa
 teántea'f pamúθva'ay, pakuním-
 m'ū'sti'. 'Upakurí'hvūti'.

Song by the Skunk

Kú-fan ían ían ían ⁷

Teírixus teirí-xús.

Teavura páy k'ómahite xas
 'á'v uteyirunní'hvānā'. Kárixas
 kun tō'rie, pa'ifáppittitcās, kōv
 ikpíhan pamúppif. Kárixas kun-
 púffā'thina'. Kárixas kú:k 'ús-
 kāk'mā', pa'áttimnam 'uvúmnī'n-
 nérak kú:k 'úskāk'mā'. Ta'it-
 tam 'árun 'ukyā'vō'hē'n pamu-
 kun'áttiv. Kunikrítuv pa'ifá-
 pí'ttitecās, takunpúffā'thina', ta-
 kunimyū'mnihina' pappif. Xas
 upíθvāssip. Teavura pánpay
 ká'kkum takunpímtav. Teavura
 pánpay kóvúra takunpímtav.
 Yánava kóvúra ta'árun pamu-
 kun'áttiv. Xas kunpávyi'cíp.
 Atimnam'ánnunite kunpatíccip.
 Xas sáruk kunpíhmarun'ni.

Xas kunpávyihma', sáruk, pa-
 mukun'ikrívra'am. Makúni'it
 Kō'va kun'árā'rāhiti'. Xas yíθθ
 upí'p: "Púffa' pananutáyí'θ.
 Máruk 'aficnihanite u'ihun-
 niha'. Viri va' 'ín takinyaváyí'p-
 va'. Xas vura hūt va' vura
 pakininníccahe'en, púxay vúra
 kinmáhe'en. Va' vura kárixas
 nupmahónko'on, panupifúksi'p.
 Yánava tapúffa'it pananutáyí'θ.
 'Íp k'inpífk'o't. Vúra 'u:m
 kē'mic." Xas pamukúni'it 'up-

dancing the war dance. His front
 side shone up bright, it was so
 white, as they were looking.
 He was singing.

Song by the Skunk

Kú-fan ían ían ían ⁷

Tobacco sack, tobacco sack.

Then when there close he
 breathed on their faces. Then
 the girls all fell over, his poison
 was so strong. They fainted.
 Then the skunk jumped over
 toward there, toward where the
 pack baskets were sitting. Then
 he emptied all their pack baskets.
 The girls were lying in a pile;
 they had fainted, they were giddy
 from the poison. Then he put
 the load on his back. Then after
 a while some girls came to. Then
 all came to. Behold they saw
 that all their pack baskets were
 empty. Then they went home.
 They were packing back empty
 baskets.

Then they got home, downslope,
 to their living house. They lived
 with their grandmother. Then
 one said: "Our cacomites are
 all gone. A boy danced down
 from up on the hill. He took
 them away from us. We do
 not know what he did to us, we
 never even saw what he did to us.
 We did not feel it until we got
 up again on our legs. Behold
 our cacomites were all gone.
 He poisoned us. He was venom-

⁶ Lit. like something.

⁷ This line has no meaning.

pîp: "Vâ'nik, manik tani'â'pün'-
ma, Kûf. Manik nikyá'vic pa-
kukupé'kk'árahe'ec." Karixas
'úkyā vó'hxáfa. Xas uppîp:
"Má'pay, pakúkkum uppíhùn-
nihá'ak, vé'kpaymũ'k kú'krúk-
kùvārè'ec."

Xas kúkkum po'ssúppā'hà',
kúkkum kunívyi'hciḡ, kun'ũ'p-
vānva kúkkum. Mah'ĩ'tnihàc
kúkkum kunívyi'hciḡ. Teavura
kúkkum ta'y takun'ũ'pvānā'.
Teavúra kúkkum takunvumníc-
rĩ'hva pamukuntáyi'¹⁰. Tcimax-
may k'úkkum mārūk u'ihun'ni.
Teavura ta'ũ'mmukiḡ. 'Upa-
kurĩ'hvũti'.

Song by the Skunk

Kú'fan ḡan ḡan ḡan ⁸

Teirixus teirĩxú's

Karixas ta'ittam kúkkum 'ut-
yirũnnihē'n 'ā'v. Xas yíḡa tu-
púffā'thā'. Xas yíḡ u'árihciḡ.
Pa'ípa u'árihciḡpre'nhāḡ, káruma
vo'avíkvuti pavō'hxáfa. Ta'it-
tam vo'krúkkùvārāhe'n pavō'h-
xārahmũ'k.⁹ Yo'táknihun'ni.
Yássáruk utáknihun'ni. Kárixas
kunpatíci'¹¹pamukuntáyi'¹⁰, kun-
patíci'¹¹p, takun'ā'teitchina'¹².
Xas sárūk kunpávyi'hma pámu-
kun'ĩkrĩvra'¹³m. Xas kunpîp:
"Tánupíyk'áraavar. Hínupa va:
'ĩn pakinyavávyi'pvũtĩhāñik."

Púya va: 'u:m 'ukúphān'nik.
Kûf. Va: vúra ká'n pírici'k

ous." Then their grandmother
said: "Surely, I know, it is
Skunk. I will make something
so you can kill him." Then she
made a long digging stick. Then
she said: "Here, if ever he dances
downslope again, ye must stick
him with this."

Then when morning came, they
all went again, they went again
to dig roots. They went early
in the morning. They dug lots
again. Then again they set in
a row their loads of cacomites.
Then all at once from upslope
he danced down again. Then
he came closer. He was singing.

Song by the Skunk

Kú'fan ḡan ḡan ḡan ⁸

Tobacco sack, tobacco sack.

Then he again poisoned their
faces. Then one of them fainted.
But one of them jumped up.
The one who had jumped up,
she had the digging stick in her
hand. Then she stuck him
through with the long digging-
stick. He rolled downslope.
Downslope he rolled. Then they
put their loads of cacomites
back on their backs, they were
so glad. Then they got back
downslope to their living house.
Then they said: "We finished
him. He is the one that always
did take it away from us."

That is the way he did, Skunk.
He went into the brush there.

⁸ This line has no meaning.

⁹ Behind.

'uvóntákrahañik. VaꞤ vura káꞤn
'upké'vcrihàñik.¹⁰ Viri vaꞤ 'uꞤm
vura payé'm kar imxaθakké'm,
pamúppiñ. Káru vaꞤ kumá'i'i
pakkate'a'f'mite 'u'áhō'ti', ku-
níykk'áranik pikváhahíak, vō'h-
mū'k kunikrúkkùvārànik 'afup-
teúrax. 'Ikkxaram xas uvúrá'y-
vùti páyváhe'm. 'U'á'púnmuti
vúra pá'uꞤm teaka'f'm'mite 'u'á-
púnmuti vúra patcé'te kuní'k-
k'are'e, pa'f'm 'uvúráyvùtìhà'k
súppā'hàk. Kári vari vúr u'á'θ-
vuti'.

Kupánnakanakana. Kú'f
'ukúphā'n'nik. Viri 'ÁxpuꞤm 'f'n
pa'afupterúax kunikrúkkùvārā-
ñik. 'UꞤmkun vaꞤ paye'ripáx-
vū'hsahañik, 'Áxpu'm. Viri vaꞤ
'uꞤmkun pakunkúphā'n'nik.
'UꞤmkun Ka'tim'ñ'nñifáppī'ttēās-
hàñik.

Tcé'myaꞤte 'ík vúr Icyá't 'im-
cí'nná'víc. Nanivási vúrav e'ki-
niyá'atc. Tcé'myaꞤte 'ík vúra
'Atáyteukkinatc 'i'ú'nnúprave'e.

He was metamorphosed there.
And it smells yet, his poison does.
That is why he walks slow,
because they fought him in story
times, because they stuck him
through behind with a digging
stick. He travels around nights
now. He knows that he is slow,
he knows that they can easily
kill him if he goes abroad by
day. He is afraid yet.

Kupannakanakana. Skunk did
thus. And Meadow Mice stuck
him through. They were girls,
Meadow Mice. And that is the
way they did. They were Kati-
min girls.

Shine early, Spring Salmon,
hither upriver. My back is
straight. Grow early, Spring
Cacomite.

¹⁰ To become the modern animal.

XVIII. Pahú't kunkupe'hró'hiti pehé'raha pa'írahivha'ak

(HOW THEY USE TOBACCO IN THE NEW YEAR CEREMONY)

To understand the following texts on the use of tobacco in the New Year ceremony, we shall give here the briefest outline of this ceremony, complete texts on which have been obtained and will be presented as a separate publication.

The ceremony was held at only three places: At Innam (at the mouth of Clear Creek), at Katimin, and at Orleans. It consisted everywhere of two sections: the 'icriv, or target shooting, a 10-day fire-kindling and target-shooting ceremony, during which the medicine man goes upslope each day to kindle fire at a different fireplace, followed by a crowd of men and boys who shoot arrows at targets as they go up and who reach the fireplace after he has kindled the fire and has started down the hill; and the 'írahiv, the culmination of the ceremony, which consists of a vigil of the medicine man by a sand pile called yúxpi't during the night of the tenth day and festivities on the eleventh day, ending when they stop dancing the deerskin dance at sundown on the eleventh day. The medicine man remains in the sweathouse for 5 nights after the the night spent at the yúxpi't (for 10 nights if he is officiating for the first time), but these additional days are not included in the period known as 'írahiv, which consists only of one night and the following day.

The ceremony is held at Innam starting 10 days before the disappearance of the August moon, and a month later simultaneously at Katimin and Orleans, starting 10 days before the disappearance of the September moon. The night when the 'írahiv starts is the last night that the moon is visible; the medicine man sees the moon for the last time as he goes back to the sweathouse after his night of vigil at the yúxpi't.

Those officiating in the ceremony are the fatavé'nna'an or "medicine man"; the 'imússa'an, or "helper"; the 'icrivā'nsa', or target shooters; the kixáhā'nsa', or boy singers of brush; the 'ikyávā'nsa', or two maiden assistants of the medicine man; and the ko'pitxaríhvā'nsa', the officers of the preceding year, who have their separate fire near the yúxpi't fire during the night of the 'írahiv.

There are always several men who can function as medicine man and the same man did not usually officiate for any considerable number of years, but there was interchanging.

The purpose of the ceremony is for the refixing of the world for another year, and from the Indian expression for this, 'i0iv0ā'nnē'n

'upikyá'vic, he [the fatavé'nn'an] is going to refix the world, comes the term pikyavish, the name of the ceremony current locally among the Whites.

1. Pafatavé'nnā'n pahú't 'ukupa- (HOW THE FATAVENNAN ALWAYS
'é·θti·hahiti hitiha'n pamu- CARRIES HIS PIPE WITH HIM)
'úhra'am

Vura va₂ kunxákkā'nhi₂ pa-
'uhrā'm pafatavé'nnā'n.¹ Pu'é·θ-
ti·hara pamuvíkk'apuhak pamu-
'úhra'am, tík'an vura po'é·θti
pamu'úhra'am, kó·kaninay vura
pakú'k 'u'ú·mmūti va₂ vur tí-
k'an u'é·θti pamu'úhra'am. Hití-
ha'n vura po'é·θti'.

'Í·nnā'k patu'íppavar va₂ vur
u'é·θti pamu'úhra'am, mupí'm
to·θθáric patù'av. Xas 'í'm ta-
kun'ihyiv: "Xay fa't 'úxx'ak,
fatavé'nnā'n 'a's tu'ic."

'Á·pun to·θθáric² patcim upá·t-
vé·caha'ak, pamu'úhra'am. Pa-
musítteakvútvar karu 'á·pun tó·θ-
θi'cri'. Xas pa'a's tuvákku-
ri. Xas patupíppá·tvāmar, kú·k-
ku'm to·psítteakvútva', kú·kku'm
tó·ppé·tcip pamu'úhra'am

Vura 'u'm kuna vura 'u'm
púva₂ ká'n 'ihē·ratihāra, payux-
pí·ttak tupihyarihiciha'ak.

2. Pahú't kunkupe'hē·rana·hiti (HOW THEY SMOKE AT KATIMIN ON
Ka'tim'í'n pa'áxxak tukun- THE SECOND DAY OF THE TAR-
níha'ak GET-SHOOTING CEREMONY)

Va₂ kari 'áxxak tukúnni
Ka'tim'í'n Papihné·f 'Uθá·nní·rak
'úsrí·mti', xas va₂ kari pí·ci·p
pa'í·crihāra'm takunívyí·hmaha'ak,
karixás'a'h takuníkyav. Va₂ pa-
kunkupafu'íccahiti va₂ 'u'm pú-

The fatavennan just goes with
his pipe. He does not carry his
pipe in his basketry sack, in his
hand he carries it; everywhere he
goes he carries his pipe in his
hand. He never lets go of it.

When he goes over to eat in
the cook house he carries it; he
lays it down by him when he eats.
Then they holler outside: "Let
there be no noise, the fatavennan
is eating."

He sets his pipe on the ground
when he is going to bathe. He
puts his belt on the ground too.
Then he goes into the water.
Then when he comes out, he puts
on his belt again, he picks up his
pipe again.

But he does not smoke when
he stands by the yúxpí't.

On the second day [of the 'icriv
ceremony] at Katimin when they
target shoot at Pihné·f 'Uθá·nní·
rak, first when they get there,
they make a fire. They believe
there will not be such a big snow

¹ The medicine man in charge of the New Year ceremony.

² He lays it, does not stand it on end.

tahkãmhē'cara 'icya'^av. Karixas vaꞤ kãꞤn kó'vúra takunihē'rana'^a, hãꞤri 'itróꞤp ík pó'hrã'm, viri vaꞤ purãꞤn kun'íθθí'hvuti po'hrã'm, kuyrákya'^an ík hãꞤri 'axákyãꞤn takunpíppí'ekiꞤ. PúyavaꞤ kó'vúra takunihē'rana'^a. Xas vaꞤ kárixas patakunkó'ha pakunihē'rana'ti', takunpíccunva pamukun'úhრა'm sítcakvutvassúruk.³ Karixas patakunkuníhრა'^an, takuníyvã'yra'^a.⁴

VaꞤ vura kite k'vãꞤn kunívyí'h-muti payé'ripáxvũ'hsa', vaꞤ vura kãꞤn kó'mmahite kunikrú'nti', purãꞤn kun'á'nvãθti'.⁵ Pakunpíhē'ramarahaꞤk pa'ávansasã, kari-xas ík kunpíhmarunniheꞤc paye'ripáxvũ'hsa'. Karixas pa'ávansas patakunkuníhრა'nnaha'^ak, vaꞤ kári vaꞤ paye'ripáxvũ'hsa tákunpíꞤp: "Mava takuníyvã'yra'^a." Súva takunpíꞤp: "Híθθuk híθθuk." Takuníyvã'yra'^a. VaꞤ kari paye'ripáxvũ'hsa takunpíhmarun'ni.⁶ VaꞤ picí'te kunímm'ũ'sti patakunkuníhრა'^an. Sárúk takunpíhmarun'ni, takunpát'van'va. Kárixas í kun'áve'^ec. 'AvákkaꞤm takunpíkyãꞤ. VaꞤ kari vura tákun'áv patakunpíppã'tvaṃar. VaꞤ kari pa'ávansas patakunpávyíhukaha'^ak, patakunpícrí'c-riha'^ak,⁷ 'uꞤmkun karu takunpát'vana'^a, karixas patáku'áv 'uꞤmkun karu. PávaꞤ kárihaꞤk pe'crívahivha'^ak, 'itcã'nite vúra kun'ámti'.

in the winter time. Then they all take a smoke, sometimes there are five pipes there, they pass them to each other, they take two or three puffs each. Behold, they all smoke. Then when they are through, they put their pipes away under their belts. Then they shoot as they go upslope; they are "spilling in upslope direction."

The girls only go that far, they wait there a little while, they paint each other. When the men get through smoking, then the girls all run back downslope. Then when the men start to go shooting along up, then the girls say: "I see, they are spilling in upslope direction." They hear them say "híθθuk híθθuk." They are spilling in upslope direction. Then the girls all run back downslope. They watch when they [the men] first start in to shoot along up. They all run back downslope, they go and bathe. Then they eat. They fix a big feed. They eat when they finish bathing. Then whenever the men-folks come back, after they come back from the target shooting, they also bathe, and then they eat, too. At that time, the time of the target shooting, they eat only once [a day].

³ Their belts are all that they have on.

⁴ Referring to "spilling up" their arrows, i. e., shooting them.

⁵ The girls of course do not smoke.

⁶ They have eaten no breakfast.

⁷ This is the old term for coming back down from target shooting. This form of the verb is used of this act in the New Year ceremony only.

3. Pahút mit kunkupíttihat úh-
 ?áhakkuv kumasúppa'^a

(HOW THEY USED TO DO ON THE
 DAY [CALLED] "GOING TOWARD
 TOBACCO")

Patcim u'irê-càhà'^ak, patcim
 upíkyā-rê-càhà:k pafatavé'nnā'^an,
 ('ítahara súppa ukyā'tti', 'avíp-
 pux po'kyā'tti', 'itcā:nite vúr 'u-
 'ām̃ti 'l̃kxūrāt), 'áxxak usúppā-
 ha⁸ 'ukô-he'^ec viri va: kari pe-
 hē-raha 'uvē'nnā-rati', pá'u:h⁹ 'u-
 'áhākūmti'. Viri va: pō-θvū-yti
 'uh?áhakkuv pasúppa'. 'Ās
 ká:n 'úkri'¹¹, 'Uhtayvarāra'^am,¹⁰
 viri va: ká:n 'āvahkam takun-
 θi-vtak pa'uh'wippi', máhñ:t ta-
 kunθi-vtak kâ:n. Xás va: tu-
 'áhakkuv pafatavé'nnā'^an. 'U-
 vē'nnāti vura po-'áhakkumti pe-
 hē-raha' hitiha'n vu'ra. Va:
 ká:n su' to-θθi-vramni víkk'apu-
 hak patu'ú:ssip̃. Karixas tu-
 'áhu'^u. Máruk 'a:h tó'kyā'r
 pa'ahiram'mak. Máruk to'nnā'.
 Wíkk'ap uskúruhti'. Xas pam-
 máruk 'a:h tó'kyā'r.

When the New Year ceremony
 is about to take place, when the
 fatavennan is about to finish
 his work (he works 10 days,
 working without eating, he eats
 just one meal evenings), two
 days before he gets through, he
 prays over tobacco, he goes to-
 ward tobacco. They call that
 day "the going toward tobacco."
 There is a rock there, and they
 put on top of it there the tobacco
 stems, in the early morning they
 put them on there. Then the
 fatavennan goes toward it. He
 keeps praying all the time that
 he is walking toward the tobacco.
 He puts it in his wikk'apu when
 he picks it up. Then he goes on.
 He makes a fire upslope at the
 fireplace [of that day]. He goes
 upslope. He is packing his
 wikk'apu. Then he makes a fire
 upslope.

Kaṭtimñ'n karu vúra va: kun-
 kupitti' pámitva kunkupíttihat
 Panámni'¹¹k, va: karu vúra va:
 ká:n kunkupitti kahñ'inna'^am, va:
 karu vura ká:n va: yíθa súppa:
 'úθvū-yti 'uh?áhakkuv. Pa'as
 Kaṭtimñ'n va: ká:n pókri: Ka-
 ruk?á:ssak¹¹ mukká'm.

At Katimin they do the same
 as they did at Orleans, and they
 do the same upriver at Clear
 Creek, one day there, too, is
 called "going toward tobacco."
 The rock at Katimin is just
 upslope of Karukassak.

⁸ On the eighth day.

⁹ Old ceremonial name of tobacco, here *volunteered*. The word is
 scarcely ever used nowadays.

¹⁰ Mg. where they spoil (i. e. pray and throw) tobacco. The rock
 and place are a little toward Georgie Orcutt's house from the Orleans
 schoolhouse.

¹¹ The rock at Katimin spring. The rock at Katimin is called
 'Uhθi-críhra'^am, mg. where they put tobacco on.

4. Pahú't kunkupitti pata'ifuteti-
mitesúppa pe'eriv Ka'timí'n

(HOW THEY DO ON THE LAST DAY
OF THE 'ICRIV AT KATIMIN)

Pa'ifutetimitesúppa' pa'a:h
upikyá'tti pafatavé'nna'an, 'itaha-
rappú'vic tu'á'pha', teirixxu^{us}.
Pamuvíkk^yápúhàk sù? tumáh-
ya'an. Va? picci'te 'ukupitti 'ik-
mahátera:m tuvó'nnupuk. Ká-
ruk?á'ssak tó'ppá'tvâ. 'Uhrá:m
'u'é'oti tí'kk'aa. 'Ás tí:míte
tó'00áricri pató'pá'tvâh^ak. Xas
va? patu'íppak 'í'nná'k vura
tó'p'vó'nfürük vé'nná'ram. Ku-
nikrú'nti vura 'í'nná'k. Xas
takunkíffa¹². Kárixas takun?á'n-
'va0¹³, 'ikxáramkunic takun?á'n-
va0'a'xkúnic káru. Pícci:p 'i0á'i;c
vura 'a'xkúnic takuní'vúruk. Ka-
rixas 'ikxárammũ'k takuntapúk-
puk¹⁴ pamúpsi; k'áru pamútra'x,
'ikxáramkunic?á'nva hamũ'k.
Káru 'á:v takunipté'ttìv'ra0. Vic-
vá:n 'avá'hkan karu yí00a takun-
táppukra^v. Xas pamupip0áric
k'aru sákriv takuníkyav¹⁵. Xas
pamupíkvas karu takunihyák-
kuri, sákriv vúra takuníkyav.
Xas va? pateím uvá'rame'ec, vík-
k'apuhak takunmáhyan patciríx-
xu^{us}, 'itaharateirixxu^{us}.

The last day, when the medi-
cine man makes the fire, he takes
along 10 sacks, teirixxus. He
puts it in his basketry sack. The
first thing he does is to come out
of the sweathouse. He goes to
bathe at Karukassak. He is
packing his pipe in his hand. He
puts it [the pipe] by the water
when he bathes. Then when he
comes back he goes into the prayer
house. They [two or three men]
are waiting for him inside. Then
they are prompting him. Then
they paint him. They paint him
black and red. They first paint
him all over with red. Then
they transversely stripe his legs
and arms with black paint. And
they paint a [black] bar across his
face. And they paint a [black]
bar across on his belly. Then
they make tight his back pug.
Then they stick in his plume;
they make it tight. Then when
he is ready to go, they put the
teirixxus into the wikk^yapu^{15a}
10 teirixxus.

¹² This verb is used of this prompting only. Two or three men are always waiting there and after the medicine man enters instruct him what to do for that day, no matter who he is or how many times he has been fatavé'nna'an. Tínti'1n always answers them impatiently: Na? vúra nik ni'á'púnmuti pánik^yuphé'ec, I know what to do.

¹³ They paint him good this noon for the paint will still be on him when he goes to the yúxpi't that evening, and he wears this paint all night, during the height of the ceremony.

¹⁴ Ct. takunxúripha', they stripe him lengthwise.

¹⁵ I. e., they tie his hair tightly into a pug at the back of his head. His hair is gathered into a pug, into which the plume is stuck, and there is a mink skin on top of his head, the whole being fastened with iris string.

^{15a} The ceremonial quiver.

Xas kó-vúra takunñittcunvana; pa'ára'r. Yíθθa 'ávansa 'ím tuvónnūpuk, tó·hyiv: "Kikñittcunvana"^a. Fatavénna; tu-vá·ram. Kikñittcunvana"^a. 'Iθ-yáru kárū vùrà. Fatavénna; tuvá·ram." 'Iθyáruk 'uhyivk'á·n-vuti pó·hyi·vti'.¹⁶ Kó-vúra takunñittcunvana; pa'ára'r. Pamukúnti; v káru vura takunipéivcap. Tákunxus xay nuñittiv po·rík-kí·khiti'. Va; puñittí·mtihap po·ríkkikhe"^c. Pa'ára tuñittí·vaha"^{ak} po·ríkkikho;ti, to·ppí;p: "Táni-á'ksān'vā, tēimi 'ā·vnēmte·cāk-kē"^c. Xās va; kunipítti patu-vónnūpuk, xānnahite vura tuta-xarāppaθūnāti', vé·nnāram 'é·nicrupátti'^m. Kárixas 'ick'i vura tu'áhu"^u patuvá·ram. Ma? tuvá·ram 'ahí·ram, 'Inkira'ahí·ram Mā?. 'U;·m vura páttce;tc tuvá·ram, pemússa;·n 'u;·m xara xas 'uvá·ramuti'.

Then all the people hide. One man [of the prompters] goes outside [the cookhouse] and hollers: "Ye hide. The fatavennan is going. Ye hide. On the other side of the river, too. The fatavennan is going." He is hollering across river when he hollers. All the people hide. They stop their ears.^{16a} They think they might hear the sound of stepping. They must not hear the sound of stepping. If one would hear the sound of his slow striding, he says: "I am going to have an accident, my face will be burned." They say that when he comes out he strides around for a while outside of the door of the cookhouse. Then swiftly he walks when he leaves. He goes to the Ma fireplace, to the fireplace at Inkir [called] Ma. He sets out alone, the helper sets out later.

¹⁶ The people of Katimin used all to leave their houses at the beginning of the New Year ceremony and camp under the bank at the edge of the river during the 10 days. They claimed that anyone who would stay in the houses at that time would not live long. The result was that much drying salmon used to rot in the houses during these 10 days and be lost. They are permitted to enter the houses for the purpose of making a fire for drying the fish, but are careless about attending to this and much of it spoils. Only those men in the sweathouse with the fatavennan are permitted to remain in the rancheria. That is why the crier faces across river direction, toward the people encamped on the hither bank and those on the Ishipishrihak side.

^{16a} The ears are stopped by inserting forefingers in ear holes tightly, pinching with the thumb the lower part of the external ear against the forefinger, and often in addition pressing the whole fist against the ear. This effectually closes the ears to the sound of the fatavennan striding and stamping. 'Utaxarāppaθūnati', he strides. 'Uxaprikierí·hvuti', he stamps. 'Uríkkikho;ti', there is a sound of slow striding or stamping. 'Uríkri·khiti', there is a sound of stepping or walking.

Xas patu'ûm, va: vúra kari tuv'é'n, papiceí'te 'ahíram tuváram'ni. Xas pa'ahirámti'm vura yáv tó'kyàv. Tutatuycunáyā'te-hà'.¹⁷ Ké'terik tirihrík vura patutáttuycu'. Pakúha yí'v 'uptátùvùti'. Va: mká:n pó'vénnāti po'táttùycūrùti', su' po'xxùti'.

Víri va: ká:n káru pe'hé'raha pótáyváratí 'ahirámti'm, pe'hé-rahatecíríxxu'us. pe'hé'raha po'mútpí'θvùti'. Tcimítemahite vura po'mutpí'θvuti'. Pattuycip va: 'u:m té'cite 'ákkihti pe'hé'raha', satim'u:y karu vur u'ákkihti'. Va: vúra tó'ffí'pha pe'taharatecíríxxu'us, po'vénnāti'. Kárixás va: pavastaranpu'vic'árunsa to'p-máhyān víkk'apuhak, patecíríx-uspú'vic ta'árunsa'.

Kari picé'ite pe'krívkir kuna to'ptá'trúprav, va: ká:n 'upit.cip-ninankó'ttíhe:c passúrùkkūrihàk pa'áhup'íkri'ttu', po'krítumsipriv-ti pa'áhup. Tce'myáteva vo'pím-m'ũ'stíhè:c pattuycip. Súva tapu'íntaranā'mhitihara pattuy-cip, suva tapumá'htihāfa, kári xas ík 'ukó'he:c pa'áhup 'ukyá't-ti'. Vur 'u'á'púnmuti paká:n 'uptá'trúprave'c, píci:p takun-íkcúppi'. Va: vura kite k'á:n pasúrùkūri kunikyá'tti yítca-kanite kó'vúra kumahárināy.

Xas 'u:m vura tu'írip pafatavénna'^{an}, vuru 'umá'hiti', 'u'á'púnmuti paká:n takunikeúppi píci'p. 'Áhupmú'k vura tu'írip. 'Á'pun tu'íripk'ūri. Va: ká:n su' tó'pmah pe'krívkir. Va: vura ká:n tó'psámkir pasúrùk-

Then when he gets there, he prays, when he first enters the fireplace ground. Then he makes the place about the fire clean. He sweeps it up good. He sweeps a big wide place. He is sweeping disease afar. That is the place where he prays, when he sweeps, thinking it inside [not speaking it with his mouth].

He also throws around tobacco there by the fireplace, the teirixxus sacks of tobacco; he throws the tobacco around. He throws it around a little at a time. He feeds the tobacco mostly to Medicine Mountain; he also feeds to Lower Mountain. He uses up 10 teirixxus sacks of tobacco as he prays. Then he puts the empty buckskin sacks back into the wikk'apu, the teirixxus sacks already empty.

Then he digs up the disk seat; he will need to be looking from that hole at the woodpile as he is piling up the wood. He will be looking every little while toward the mountain. When the mountain is no longer visible, when he can not see it any more, then he will stop fixing the wood. He knows where to dig; they show him first. They make the pit just there at that one place every year.

Then the fatavennan digs; he has seen it; he knows the place; they have shown him before. He digs it with a stick. He digs down in the ground. He finds that disk seat there. He leaves it in the hole. He is going to sit

¹⁷ Or Tutaxyasunáyā'tcha'.

ūrihāk. Va₂ ká:n po·kúntāki-
 erihe₂c pasúrükūrihāk. Karixas
 pa'áhup tó·kyav, to·kríttuvic pa-
 'áhup. 'U₂m vura va₂ ká:n
 píci:p tupíkyā·rànik ká·kkum
 pa'áhup, 'axákyā₂n ká:n u'íp-
 pāhō·sāvānik, pa'áhup ká:n 'úp-
 sām·kīrànik, pá va₂ kári 'úyū·n-
 kīrihe'°c. Ta₂y tó·kyav pa'áhup.
 'Akó·ri·pux karu vura pa'áhup
 'ukyā·tti'. Vura purafā·t 'ik-
 yā·rātiha₂, vura tí·kmū· kite
 pukyā·tti'. Súrúkam tó·kríttuvic
 pa'áhup·kā·msà', 'āvahkam pa-
 tú·ppitcaš. Tcé·myátev upím-
 m'ū·stì pattu·ycip, su₂ va₂ ká:n
 tupikrí·c pe·krivkí·fak, maruk
 tupitrā·tti', pattu·ycip tupím-
 m'ū·stì'. Po·kríttūnsī·privti pa-
 'áhup, súva patu·ycip tapumā-
 ·htihā₂, karixas to·xxus takō·h
 súva patu·ycip tapumā·htihā₂.

Pānpay íkva xas tu'ú·m pe-
 mússa'°n. Karixas tucicarāv·rik.
 Pafatavē·nna₂n 'u₂m vúra pu-
 teú·phitiha₂, tí·kmū·k 'utaxyā·
 θūnnāti po·xxutiha₂k kiri fá·t
 'uyā·ha'. 'U'ú·hkí·riti 'iknín-
 ni·hatc¹⁸ pe·mússa'°n, pikvas
 u'í·hya₂c.

Pato·ptā·trú·ravaha₂k pe·krív-
 kí·f, va₂ kári tuyā·vha to·xxus
 kiri tcé·myā·tc pa'a₂h níkyav,
 puxxútiha₂ kiri xár utaxrá·ratti
 pasúrükū·fì. 'Ikyā·kka₂m vura
 po·kyā·tti', 'ayu·ā·tc 'uyā·vhīti'.
 Pavúra tó·mki·nvà·y·vā vā·hmú-
 rax vura kite 'uxxúti': "Maté·h-
 xára nímyā·htihè'°c." 'Ukyā·tti
 karu vura po·htatvá·r. Va₂

on it down in the hole. Then he
 fixes the wood, he piles up the
 wood. He had already gathered
 some wood there previously. He
 had been by there twice. He had
 left some wood there, which he is
 going to burn at this time. He
 fixes lots of wood. He makes
 that wood without any ax. He
 has no tool, he makes it with his
 hands alone. He piles big sticks
 at the bottom, small ones on top.
 Every once in a while he looks at
 the mountain. He sits down in
 that hole on the seat, he looks up,
 he looks at the mountain. When
 he is piling up the wood, when he
 can no longer see the mountain
 [Medicine Mountain], then he
 thinks that is enough, when he
 can no longer see the mountain.

Then after a while the helper
 arrives. Then he helps him.
 The fatavennan never speaks,
 with his hands he motions when-
 ever he wants anything done.
 The helper wears a mink-skin
 headband tied around his head,
 a plume is sticking up.

When he digs up the disk seat,
 then he is in a hurry to make a
 fire soon; he does not want the
 hole to be open a long time. He
 works hard, because he is in a
 hurry. When he feels famished
 he just thinks all the time: "I
 must live long." He makes the
 fire poker, too. He makes the
 poker at the same time when he

¹⁸ He has a 1½-inch wide band of mink skin around his head. It
 has kúrat or small 'iktakatákkahe'°n scalps sewed on its fur side as
 decoration.

vura kari pa'ahup ukyá'tti, va; karu kar ukyá'tti po'htatvára'^{ar}. 'Áxxak 'u'íppatsuruti kusripan-
 'áhup pu'íkrú'htihara. 'Áxxak
 'ukyá'tti pa'ahup. Xas va; tu-
 pimóáttun'va, va; kári vâram
 tu'árihiç. Va; 'úhrúv'ti pa-
 'a;h 'uturuyánnáti'.¹⁹

Xas tuóim'yúrici', pattuycip
 'u'xúppihti hitiha;ñ vura. Kari-
 xas va; tu'á'hka pa'ahup, pa'ip
 ukrítuvierihaf. Karixas su'
 tuvákkuri. Piric 'áxxak 'u'á-p-
 húti va;mũ'k 'u'óémyá'hti pa'a'^{ah},
 va; 'u'm teémya;tc 'u'í'nk'úti'.
 Passu' tuvákkuriha'^{ak}, putcé'tc
 'ipvárurámtihara. Patómfítekvu;
 pa'ahup kárixas vur upvárùprám-
 ti'. Pemússa;ñ 'u'm vura va;
 ká;ñ 'uvúrayvuti', pa'a;h po-
 'í'nk'úti k'varih. Su' ukú'nkúrih-
 va'. Araráva;s 'u'ássati', 'imfi-
 rayá'k su' pó'kri'. 'Ikrikvírak
 'ukú'ntaku; su'. Va;s 'upa'xút-
 tàpārāhiti'²⁰ hãr upa'xúttapa-
 hiti vâ'smũ'k pamuxvâ'^a. Pa-
 te'mfirāri;khak su', pemússa;ñ
 kari ká;ñ mú'ũ'ókām píric tu-
 'aké'cri'hva', va; 'u'm pupuxwítc
 'imfi'nk'úti'hara.

Pakúnic teím umcicipre'he;c
 pa'a'^{ah}, púya va; kari pemússa;ñ
 'í'ñ takunpicrúnnūprāv. Vura
 'u'm kunic tupúffā'thā' pafata-
 vé'na'^an. Tómkí'nvāray'va'²¹
 karu vura, karu vura tó'mtca;.

makes the wood. He breaks off
 a couple of madrone sticks; he
 does not peel them. He makes
 the two sticks. Then he ties
 them together so it will be long.
 He uses it to hook the fire around
 with.

Then he makes fire with Indian
 matches, facing the mountain all
 the time. Then he sets fire to
 the wood, that which he has piled.
 Then he gets in the hole. He is
 holding two pieces of plant in his
 hands, with which he is fanning
 the fire, so it will burn fast. After
 he has got down inside, he does
 not come out; when the wood is
 all burned up, that is the time he
 comes out. The helper is walk-
 ing around there, while the fire is
 burning. He sits in the hole. He
 has on an Indian blanket, it is so
 hot in there. He is sitting in
 there on the disk seat. He has an
 Indian blanket over him. At
 times he covers up his head with
 the blanket. When it gets too
 hot in the pit, the helper then
 piles some brush there in front,
 so that heat does not go on there
 so strong.

When the fire is about burned
 out, then they help him [the fa-
 tavennan] out. He is about all
 in, the fatavennan. He is fam-
 ished, and he is hot, too. Then
 the helper helps him up out, he

¹⁹ For leaving the poker stick lying by the fire when he leaves the fireplace, see p. 250.

²⁰ But va;s 'u'ássati', he is wearing a blanket.

²¹ Ceremonial word equivalent to to'xxúfi.

Va₂ karixas tupicrú₂nsip pemús-sa'an, pafatavé₂nna₂n tupicrú₂nsip, pa'ámta₂p va₂ vura kite to-vó₂nti pamú₂i'¹c, pa'avaxfuraxá₂mta'ap. Xas pasúrúkkū₂rī takunpí₂xū₂p. Pakú₂sr ó₂mm₂ū₂sti', pakar up-várippe₂c pa'ahíram.

Xas pemús₂sa₂n to'pvá₂ram, va₂ vura ká₂n tó'psá₂mkir pafatavé₂nna'an. Po'pikyá₂raha'^ak xasik upvá₂rame₂c pafatavé₂nna'an. Tupihyú₂nnic pafatavé₂nna'an: "Tcaka'í₂mitc 'ík vúra 'i'ipahó₂vic.²⁴ Miník nupikrú₂nti-haruke'^ec patakáriha'^ak. 'Uxxuti': "Xá₂tik 'u₂m vura tcaka'í₂mitc 'u'íppahu'^u, na₂ ta₂y naníkyav sá₂fuk." Patc upvá₂rame'caha'^ak,²⁵ va₂ kari to'ptáttuykiri pa'ahuptunvé₂tcas, pa'ahup'im-pákpá₂kkà₂tc, 'a₂k to'ptatuykini-háy₂ā₂tchà' pa'ahuptunvé₂tcas, pa-pirictunvé₂tcas, pó₂'umpakríppa-nati'. Xas va₂ 'ahiramyó₂ram²⁶ tupíkk₂ū₂kkī₂rī pa'uh₂tatvá₂ra'^ar. Va₂ vura ká₂n 'i₂thé₂cyav 'úkū₂k-kī₂rīhvā', 'ahinám₂tī₂m'mitc. Xas kó₂vúra táyav pa'ahirám₂tī₂'m. Karixas pató₂pvárip, pa'ahíram-mak. Ká₂rixas pató₂pvá₂ram.

helps the fatavennan up out.²² There is dust all over his [the fatavennan's] meat, woodpecker-scarlet red-clay dust.²³ Then they fill up the hole. He is watching the sun to see when he is going to leave that fireplace.

Then the helper starts off; he leaves the fatavennan there. When he finishes up, then the fatavennan will go. He hollers to the fatavennan: "Travel back slow! I'll meet you when the time comes." He thinks: "Let him travel back slow, I have much to tend to downslope." When he is going to go back, he sweeps back in the little pieces of wood, the burned pieces of wood, he sweeps back good into the fire the little pieces of wood, the little pieces of brush, which did not burn. Then he lays the poker stick with its tip to the fire at the yoram of the fire ground. It lies tip to [the fire] all winter there at the fireplace. Then everything is fixed up good at the fireplace ground. Then he gets out from there, from that fire-

²² He helps the fatavennan up out of the pit by putting his hands under his armpits and pulling him out.

²³ From the fire.

²⁴ He tells the fatavennan to go slow so he will not get down to the yúxpi't too early, before the helper has finished with his duties there, and also because the fatavennan is weak. The fatavennan just stays at the fireplace a short time after the helper leaves, but spends some time where he stops to watch the shadow on the way down.

²⁵ Or: Patcim upvá₂rame'caha'^ak.

²⁶ 'Ahiramyó₂ram, the side of the fireplace ground toward Medicine Mountain. But the other terms designating the sections of the floors of living houses and sweathouses are not used of fireplace grounds.

Xas yí:v sárúk tu'íppahu²⁷. Xás va: ká:n 'upú'nváramhiti', 'amtupitei'v reri'pú'nváram.²⁷ Xás va: ká:n tó'ppū'n'va. Xás va: 'úmmū'sti Pa'á'ūyite, 'úθvū'yi va: ká:n 'A'uyíteak, 'Akcei'p-hítihatchañ. Xas va: ká:n patupikci'prāha'²⁸k, 'Akcei'phítihatchañ, kárixas pasárúk tó'p-vū'n'ni.²⁸ Yakúnva: kári takári, sárúk payuxpí'ttak 'upváramni-he'c.

Píci:p to'pváram pemússa:n, yuxpí'ttak to'pváram píci'p, kó-vúra tupikya-rusí'p pa'ahíram-mak, 'a:h tó'kyav, káru va: kumá'i'i uyá'vhíti pemússa:n xay pe'kyávansa 'áθθi kun'iv. Xas pe'krívkir ká:n to'θθáric pafatavé'na:n va: ká:n 'upikrí'c-ríhe'c. Maruk vé'náram 'upe-éankō'ti pe'krívkir. Vo'kriv-kíritti patu'ávaha:k pafatavé'na:n ve'náram 'inná'²⁸k. Paké'v-ní'kkítcās kunivci'phíti tcaká-'ímmitchiti pemússa'an, putcé'tc pikrú'ntihantihāra. Há'ri mukun'ára:r pafatavé'na'an. Takun'ixvī'pha'. "Hí' putcé'tc pikrú'ntihantihāra, hí 'uteaká-'í'tchitì pemússa'an." Xáy 'ukyí-vun'ni, tó'mkí'nvaray'va," va: kunippé'nti'.

Karixas tupikfū'kra'a, mārúk tupikrú'ntihar pafatavé'na'an. Xas ká:n xas to'kmárihivrik 'ara-

place. Then he goes back. Then he travels a long way downslope. Then there is a resting place there, Amtupitcivreripunvaram. Then he rests there. Then he looks at Sugar Loaf; it [the place] on Sugar Loaf is called Akceiphitihatchan. When the shadow comes up to reach Akceiphitihatchan, then he goes back downslope. Then it is time for him to go back downslope to the yúxpi't. The helper leaves first for the yúxpi't, he goes back first, he fixes everything up at the fireplace, he makes the fire. He is in a hurry lest the two girls feel cold. And he puts the disk seat there where the fatavennan is going to sit down. He brings it over from up at the cookhouse. The fatavennan sits on it when he eats in the cookhouse. The old women used to be grumbling because the helper was slow, because he does not hurry to go to meet him. Maybe they are his relatives. They are getting mad. "How slow he is in going to meet the fatavennan, the helper is so slow. He might fall, he is famished," that's what they are saying.

Then he starts back upslope, he goes to meet the fatavennan. Then he meets him there up above

²⁷ Upslope of Ernest Conrad's house. The fatavennan always sits down under the white oak tree there and leans against its trunk, with eyes fixed on Sugar Loaf.

²⁸ This brings it about that the fatavennan reaches the yúxpi't with the sun just up, and always at the same time of day.

ramá'm. Xas xákka₂n xas
takunpirúvã·kìrì 'ahíram. 'Iffuθ
'u'áhō'ti pe mússa'an.

Xas takunñ'pma', yuxpit'ahí-
ram. Yané·kva táтта₂y pa'ára'ar,
pa'irá'nsa'.

the rancheria. Then both of them
come back to the fireplace. The
helper walks behind.

Then they get back there, to
yúxpi't fireplace. Behold there
are many people there, Irahiv at-
tenders.

XIX. Pahút mit kunkupe'hératihāt pe'hérāha po·kuphákka·m-
ha'^ak¹

(HOW THEY SMOKED TOBACCO AT THE GHOST DANCE¹)

A full account in text has been obtained of the coming of the ghost dance to the Karuk in 1870, but will be published elsewhere. Both Karuk and White man tobacco and styles of smoking were constantly indulged in. The forcing of young children in attendance at the dances to smoke was a feature entirely novel to the Karuk; see the text below; also page 215.

The following text describes smoking at the ghost "sings" in general:

Hári vura mit súppā·ha ka'íru
pakunparúri·vana·tīhāt,^{1a} 'ikxa-
ram 'u·m vura hitīha·n mit.

'Ikxurar, papúva xay 'í·hvā-
na'ap, píccī·tc xánnahite vura
kunpíppū·nvutí', karixas píccī·p
takunñíhērāna'a, kó·vúra pata-
kunñíhērāna'a, pa'asiktāvā·nsa
káru vura. Kó·vúra pa'axí·tc káru
vura takinñíhērāvaθ, takinippé·r
ki·hé·ri. Karixas patakunpakú-
rī·hvāna'a, yíθθa píccī·tc tu'ári-
híci papákkuri, kúkku·m takun-
píppū·n'va, pataxxárahā·k pe·k-
xáram kúkku·m kari takunpíp-
pū·n'va. Kari k'úkku·m kó·vúra
takunpíhērāna'a. Kari k'úkku·m
takunpí·hvāna'a, takunpíakúríh-
vāna'a. Te·kxaram·áppapvari
kari takunkó·ha', pate·kxaram-
áppapvāriha'a·k.

They used sometimes to dance
in the daytime [at the Ghost
dance], but it was nights that they
danced all the time.

In the evening before they
dance, first they rest for a while.
At that time the first thing they
do is to smoke; all of them
smoke, the women folks also.
All the children, also, they force
to smoke; they tell them, "You
fellows smoke." Then when they
sing, one of them first starts the
song. Then again they rest, when
it is well along in the evening.
Then all of them smoke again.
Then again they dance, again
they sing. At the middle of the
night is the time they quit, when
the night is already at its half.

¹ Also translated "round dance."

^{1a} The Indians called it "sing," not "dance."

XX. Pahút mit kunkupe'hé'rahitihat pa'arare-θtittahiṽ

(HOW THEY SMOKED AT INDIAN CARD GAMES)

The principal gambling game of the Karuk is "Indian cards," a form of the hand game, which is accompanied by singing and drumming. The game was intense, luck medicine opposing luck medicine, and considerable property being constantly involved. There used to be much passing around of the pipe at these gambling assemblages, but it was considered unbusinesslike for one to smoke while in the act of gambling.

Pámitva taxxaravé'ttak ve-θ-
títtā'nsa púmit 'ihé'ratihaphat
pakuníθtī'tvana'tiha'^ak, pata-
kun'é'ric xas mit vúra takuni-
hé'r.¹ Pe'muskínvā'nsa va: 'u:m-
kun 'ík² kunihé'ratihat. Payé'm
vura kó'vúra takunihé'rana'ti',
'apxantī'tc'ihé'raha'.

In the old times the Indian
card players did not smoke while
they were playing. When they
got through, then they smoked.
The onlookers smoked now and
then. Now all smoke—White
man tobacco.

¹ Or va: mit vúra karixas kunihé'ratihat patakun'é'ricriha'^ak
instead of these five words.

² Or va: ník mit 'u:mkun instead of these three words.

XXI. Payiθúva kó₂ kuma'án'nav, pakú₂k teú'ph u'ú'mmahiti
pehé'rahak

(VARIOUS FORMULÆ WHICH MENTION TOBACCO)

1. Kitaxrihara'araraxusipmúrukarihé'rar¹

(PROTECTIVE SMOKING MEDICINE OF THE [KATIMIN] WINGED IKXARE-YAV)

The following formula is Kitaxrihar medicine used for protecting one against his enemies. It relates how one of the class of savage Ikkareyavs, called Kitaxrihars, lit. Winged Ones, dwelling at Katimin, with his tobacco smoke overcame "Him Who Travels Above Us," the Sun. No greater power is attributed in Karuk mythology to any person or substance than that here related of tobacco.

Húka hinupa 'i'm, 'i:m 'ó-k
'Iéivθanē'n'à'teip Vaké'm'mic.
Pakó'kkānīnāy vúra Vakémīcas
'ín kun'ippā'n'nik: "Na₂ ník
ní'kk'áre'e." Tcávúra puffá't
'ín pí'k'ávaraphañik. Va₂ mú-
ràx kite 'ixxútihañik: "Na₂ kárù
Kè'm'mic." Viri k'ó-vúra 'ín
'ixússéràphañik: "Na₂ ník ní'k-
k'áre'e," pavúra kó'kkānīnāy
Vaké'm'mic. Káruma 'i:m k'ar
ixússā'n'nik: "Na₂ kárù Kè'mic.
Na₂ puraffá't 'ín vúra né'kkyárē-
chārā. Na₂ kárù Kè'mic."

Xás ta'ifútetím'mite. Kó-
vúra 'ín takunikyá'varihva', pa-
kunxúti': "Kirínúyk'ar." Vúra
takun'ippe'ek. Púffá't 'ín vúra
té'kkyárap. Xas ta'ifútetím'-
mite, Páynanu'ávahkam'áhō'tih-
āñ, uppī'p: "Na₂ xásikní'kk'áre'e.
yakún na₂ píric tápa:n vura ní'k-

Where art thou, thou Savage
One of the Middle of the World
Here? The Savage Ones of every
place said: "I will kill him."
They never killed thee. All that
thou didst was to think: "I too
am a Savage One." They all
thought: "I will kill thee," the
Savage Ones of every place.
Thou thoughtst: "I too am a
Savage One. Nothing can kill
me. I too am a Savage One."

Then the last one [the last
Savage One] came. All had tried
to kill him, thinking: "Would
that we could kill him." They
could not kill him. Nothing
could kill him. Then the last
one, He Who Travels Above Us,
said: "I will kill him. Even

¹Or kitaxrihare'hé'rar, what the Winged One smoked with.
'Araraxusipmúrukka', protective medicine, which keeps the user from
being killed by medicine pronounced against him.

kʷáratti'. Na₂ kómahite vúra tanímmʷstì', yati kunʷéyic, patanímmʷstìhàʷk. Yáník pananiyupate uvéhrūpramtihaʷk, kari takunʷáðvanaʷa. "Viri na₂ nixxúti: Na₂ xásik nipíkkʷáràvārèʷc."

Karixas 'uxxus, 'Ōk 'Iθivθanēn àttcip Vakém'mic, xas 'uxxus: "Hút'atà pánikʷuphèʷc" 'Ōk 'Iθivθanēn àttcip Vakém'mic tu'á'pún'ma: "Káruma tanavét-cip Paynanu'avahkam'áhō'tihàn 'i'n."

Xas 'u'éθricùk pamu'úhraʷm, 'uxxus: "Na₂ kárù Kè'mic." 'Uxxus: "Na₂ káru tà'y nanihé-ràhà', na₂ kár ikpíhan nanihé-raha'." Teavura tapánpay tómkūhrūprāv. Xás 'uxxùs: "Sám 'ickyéctim vúra kú:k ní'ūmméʷc." Ta'ittam va₂ kú:k 'u'ūmmāhèʷn. Xánnahicite vúr'u-túrā'y'va. Yánava ká:n 'uyá'hiti', 'asivcúruk, 'ick'ēctim'asivcúruk. Tómkūhrūprāv.

'Áya ta'ittam 'uhé-rāhèʷn. Xás 'uxxùs: "Na₂ kárù Kè'mic. Na₂ nixxúti: "Na₂ pùva 'i'n napíkkʷáràvārè'càrà, pómsákka-raha:k pananihé-rahá'mkuʷf." Vúrav uhérati'. Teávúra tapánpay túváruprav Pakú'sra'. Xánnahicite póptúrā'y'vā, 'Ōk 'Iθivθanēn àttcip Vakém'mic. Vúrav uhérati'. Pikcip kʷúnic tuvakúri'hva paxumpíθvan peθivθānnēʷn. Ta'á'vānnihite 'úkri'. "Púya 'ip níppaʷt, hō'y 'if 'i'm 'i'n napíkkʷáravareʷc." Hínupa tómyú'mni pe'hē-rahá-m-

bushes I kill. I look at the bushes a little while, and behold they fall over, as I look at them. I think: I can kill him."

Then he thought, he the Savage One of the Middle of the World Here, then he thought: "What shall I do?" The Savage One of the Middle of the World Here knew: "He Who Travels Above Us is already starting to attack me this [day]."

Then he took out his tobacco pipe, he thought: "I too am a Savage One." He thought: "I have much smoking tobacco, and my tobacco is strong." Then presently there was heat coming up [from the east]. Then he thought: "I will go downslope to the edge of the river." Then he went thither. He looked around for a while. Behold there was a good place there, under an overhanging rock, by the edge of the river under an overhanging rock. There was heat coming up.

Behold then he started to smoke. And he thought: "I too am a Savage One. I think: He will not kill me, when he smelleth my tobacco smoke." He kept smoking. Then presently the Sun came up. For a little while he looked around, the Savage One of the Middle of the World Here. He kept smoking. Dimness was entering the deep places [the gulches and canyons] of the earth. He [the Sun] was already high. "Indeed, I said it, in no wise canst thou kill me." Behold

ku^{uf}, Pakú'sra'. "Viri táva 'ín ná'ā'pūnmāhā'^{ak}, pūrafāt vúra 'ín 'ík'k'árē'cāp." Púya 'i'm vé'ppā'n'nik, 'i'm 'ō'k 'Iéivθanē'n-ī'atēip Vakém'mic.

Káru 'u'm vó'ppā'n'nik, Pay-nanu'ávahkam'áhō'tihān: "Púhinupa fāt 'ín pī'k'áravāre'cāp."

2. Pahút mit kunkupe'hé'rahiti-hat pamukúnvā'ssan takunmā-ha'^{ak}

Píciip tuhyanáku: pe'hé'ra-ha'. Xas va₂ vur 'usā'nvūti'. Xas pato'mmāhā'k pa'ín kunvī'hiti', 'ā'ppun tò'krīc. Xas tuhé'r. "Kiri va₂ 'u'm sákkar, pa'í navī'hiti', kír u'm sákkar. Pu'ipharinaypū'mmāhē'cārā, páva 'u'm sákkaraha'^{ak} panani-hé'rahá'mku^{uf}." Puxútihap vúra va₂ fāt patuhé'r, kunxúti vúra 'u'm tuhé'r.

3. Pahút Vítvi't ukúphā'n'nik' pamaruk'arara'ín kinθáffipanik pamutúnvi'^{lv}, pahút 'uku-pe'hé'rahanik

'Uknī. 'Ata háriya kun'árā'rahitihanik.

'Itrōp pamutúnvī'vhanik Vítvi't,² kó'vúra 'aficnihannitcas-hanik. Pamukun'ikmahátera'm kun'árā'rahitihanik, pamukun-íakka kó'va. Pānpay teavúra³ takké'tcas, takun'ákkúnvā'nhi-nā'^a.

Karixas 'iθā'n kumamāh'i:t kó'vúra kun'ákkunvan'va. Xas 'ik-xurar pakunpavyíhu₂, yánava yíθa purafátta'^{ak}. Hínupa yíθa tapu'íppakara.

the Sun swooned away from the tobacco smoke. "He that knows my way will never be killed." Thou saidst it, Thou Savage One of the Middle of the World Here.

And he too, He Who Travels Above Us, said: "Behold nobody will kill him."

(HOW THEY SMOKED WHEN THEY SAW AN ENEMY)

First he prays over the tobacco. Then he packs it around. Then if he sees somebody that hates him, he sits down on the ground. Then he smokes. "Would that he smell it, he who hates me, would that he smell it. He will not live another year, if he smells it, my tobacco smoke." They do not think that there is anything to his smoking, they think he is just smoking.

(WHAT LONG-BILLED DOWITCHER DID WHEN THE MOUNTAIN GIANT ATE UP HIS CHILDREN, HOW HE SMOKED)

Ukni. They were living there for a long time.

Long-billed Dowitcher had five children, all of them boys. They lived in their sweathouse, together with their father. Then later on they were already big children, old enough to hunt.

Then one morning all of them went out hunting. Then when they came back that evening, behold one of them was missing. Behold one did not come back.

² The Long-billed Dowitcher, *Limnodromus griseus scolopaceus* (Say).

³ Or teavura pánpay.

Kúkkuṁ 'imʷáṅ kunʷákkunvan'va. Kúkkuṁ vura yíṭṭa puxay 'íppakaṛa.

Xas kúkkuṁ vura 'imʷáṅ kunʷákkunvan'va. Kúkkuṁ vura yíṭṭa puxay 'íppakaṛa.

Xas kúkkuṁ vura 'imʷáṅ posúppā'ha kunʷákkunvan'va. Kúkkuṁ vura 'íxurar yánava yíṭṭa purafátta'ak, tapu'íppakaṛa.

Pukúnic xútiḥara hū't papih-ní'teí'te. Yí'tte'te kí'te to'sā'm. Xás vaṅ vur u'ákkun'var káruma tapátte'te. Karixas kúmate'te puxay vura 'íppakara 'íxurar.

Ká'rim vura to'xxus Vi'tvit-pihní'te, ká'rim vura to'xxus, tapúffa'at pamutúnvi'v. Xas 'imʷáṅ posúppā'ha xas papih-ní'teite uxxus: "Tcími k'anpáp-pivān'vi maník naṅ kar Ikxaré-yav. Fá't 'ata 'ín pa'éruṅ takinpíkyav." Karixas pamu-'akavákkir kí'te 'u'é-ṭṭūñi,⁴ karu pamu'úhraṁ vura kí'te 'u'é'ṭ. Karixas máruk 'úkfū'krà'. Tee'm-yáteva kí'te 'upihé'ratí'. Yíṅv máruk tu'áhu"^u. Xas káṅ ukrí'c-ri'. Víri pammáruk páy 'úkū'p-ha'. Teimaxmay máruk 'Ikxaré-yav 'ukvírippūñi. Karixás uxxus: "Káruma vaṅ 'ata páy 'ín⁵ pananitúnvi'v 'ín ta'éruṅ kinpíkyav." Tcavura pá'npay ta'ú'mukite 'u'ú'm, pa'ípa máru kúkvíripunihanhat.⁶ Karixas káṅ 'u'ú'm. Xas upî'p: "Pami-túnvi'v 'at ipáppimvana'ti'."

The next day they went hunting again. Again one did not come back.

Then on the next day they went hunting again. Again one did not come back.

Then the next day they went hunting again. Again in the evening one was missing, did not come back.

It was as if the old man never noticed. There was just one left. Then he went hunting, even alone. Then that night he did not come back in the evening.

Long-billed Dowitcher Old Man felt awfully bad, he felt awfully bad, he did not have any more boys. Then when morning came, then the old man thought: "Let me go to look for them, I, too, am an Ikxareyav. I wonder what it is that cleaned us out." Then he just took down his quiver, and took his pipe. Then he climbed upslope. Every once in a while he smoked. He went a long way. Then he sat down there. Then he looked upslope. Then behold upslope an Ikxareyav came running down. Then he thought: "I guess this is the one who cleaned out my sons." Then he came near, he who had come running down from upslope. Then he came there. Then he said: "I guess you are looking for your children." Then he

⁴ From where it was hanging.

⁵ Or 'ín pày for pay 'í'n.

⁶ From máruk kuh 'ukvíripunihanhat.

Xas upîp: "Káruma na Maruk-
lára'r.⁷ Kunipítti 'i:m pammi-
túnvi:v tapúffa'at." Puxay vúra
'ihivrk'arà, pakuntecuphuníc
k'ò-tì'.

Xas vúra tutcuphuníc'v'u, xas
upé'r: "Teimi pananixúskāmhàr
'áksuñ." Xas u'áxxaý. Kó-ma-
hite vur u'áfié, áxxak xas uphíc-
cip. Xas kúníc tu'ây Pámáruk'lá-
ra'r. Patcví:v u:m vura pukú-
nic fá'txútihaa, káruma 'u:m
nínamíácié. Káruma 'u:m vúra
ník tu'á'pún'ma: "Va' 'ín pana-
nitúnvi:v pa'éru:n takinpi'kyav."
Sú' vo'xúti'.

Xas Pamaruk'lára'r 'upîp:
"Teimi panani'úhra:m va:kun⁸
ihé'ri."⁹ Xas u'áxxaý. Kúk-
ku:m vúra vo'kú'pha', áxxak xas
uphícip pa'uhrām.

Xas Pamaruk'lára'r 'uxxus:
"Teimi kaníkfū'kkirā'a, manik-
nínamite." Ká:n 'u:m 'á'pun
xas úkfūkkirā'a. Hínupa súrukam
tu'árihiik. Puxay vura maháa,
kó'va 'u:m nínamite. Karuma
'u:m máruk tó'kvirípūrā'a.

Tcávúra yí:v máruk to'kvirí-
pūrā'a. Yánava ká:n parā'm'var.
Ta'ittam uphícipre'he:n papa-
rá'm'var. Tcávúra yí:v máruk
tó'kfū'krā'a. Xas sáruk 'upitfák-

said: "I am a Mountain Person.
They say you have not any
children any more." He did
not answer, when he was being
talked to.

Then he kept on talking to
him, he told him: "Shoot my
bow." Then he took it. He
touched it a little bit; he picked
it up as two pieces. It looked
like the Mountain Person was
afraid of him. It looked like
that bird never thought anything
[in the way of fear], and at the
same time he was small. He
knew: "That is the one who has
cleaned out my sons." He
thought that inside.

Then the Mountain Person
said: "Now smoke my pipe."
Then he took it. He did the
same thing again, picked it up
as two pieces.

Then the Mountain Person
thought: "Let me catch hold of
him, he is small." He just caught
hold of the ground there. Behold
he jumped under him [through
by the Mountain Person's legs].
He did not even see him, he was
so small. He [Long-billed Dow-
itcher] was running upslope.

Then he ran far upslope. Be-
hold there was a wedge there.
Then he picked up that wedge.

⁷ Lit. Upslope Person. Persons of this race were hairy, large, strong, stupid, crude, and were sometimes seen by the Indians in the woods. They lived in rocky dells far upslope. Some of the younger Indians call them "gorillas."

⁸ Kuña means now in turn (after breaking my bow), the next thing, and shows that Mountain Person was mad.

⁹ Tamtirák, Fritz Hansen's mother's brother, used to say: Xuskám-har 'u:m puné'hrō'vicaa, nani'úhra:m 'u:m nihrō'vic, I won't use my bow, I'll use my pipe (to kill anybody).

kuti'. Viri kuna sárúk upík-fûkra; Marúk'ára'r, sárúk. Tápas u'áytíhañik. Xas va; ká:n 'ummâ 'ásákkâ'msa'. Ta'íttam vo'paraksúrô:hè'n pa'ás.¹⁰ Xas 'úpěnvànà; pa'ás: "Sárúk kik-ñiruvó'rúnni'hv'." Ta'íttam vo'θántecárassahe:n passárúk pik-fúkrá'tihañ. 'Uθantecarascáras, passárúk pikfúkrá'tihañ.

Karixas 'úkfûkrà'a. 'Upáppim-vànà'ti pamutúnvi'v. 'Uxúti': "Maník yaxék vúra nipmáhe;c pamukun'íppi'." Teavura yí:v márúk tu'û'm, vitkiriccúruk. Yánava kâ'n. Viri xánnahite vur utúrã'y'va. Yánava kipa tcántea:f unámpí'θvâ pamukun'íppi'. Púya vo'xxus: "Va; hínupa 'ók pây pannanitúnvi:v 'éru:n takinpíkyav'."

Kárixas kó-vúra 'upifikáyã'te-hà; pamukun'íppi'. Yánava ká:n 'úkra:m u'í'θra'. Ta'íttam va; ká:n 'upuθankúrihvahe'en.

Kárixas upvã'ram. Púya va;xas u'í'pma', pamukrívra'am. Viri taxánnahicite yiθumásva kunipvó'nfurukti. Hínupa va; ká:n su? takunpímtã'mvànà; pókrã:m sũ?. Hínupáy¹¹ takunpávyihuk pamukun'íkrívra'am.

Kupánnakanakana. Puya va; Vítvi:t ukúphã'n'nik, upó'nvũ-kànik pamutúnvi'v. Tcémya:tc 'ík vúr Icyã't 'imc'ínnã'víc. Nanivássi vúrav e'kiniyã'ate. Tcémya:tc 'ík vúra 'Atáyteukinate 'i'ú'nnúprave'ec.

Then far upslope he went. Then he looked downslope. Downslope Mountain Person was coming back up, downslope. He was not afraid of him. Then he saw some big rocks there. Then he was wedging off rocks. Then he told the rocks: "Ye slide downslope!" Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.

Then he climbed up. He was looking for his children. He thought: "I might find the bones." Then he got a long way up, under the ridge. Behold they were there. He looked around for a while. Behold their bones were scattered so white. Then he thought: "This is where they cleaned out my children."

Then he picked them all up, their bones. He saw a lake was lying there. Then he soaked them in there.

Then he went back. Then he got home, to his living house. Then a little later they were all coming back in [into the living house] one at a time. Behold they got alive in there in the lake. Behold it was that they all came back to their living house.

Kupánnakanakana. Long-billed Dowitcher did that, brought back his children. Shine early, Spring Salmon, hither up-river. My back is straight. Grow early, Spring Cacomite.

¹⁰ An Ikxareyav could do anything.

¹¹ Or hínupa páy.

4. Kahouxrivick'úruhar mutun-
ve'rahappíric, pá 'u:m vúra va:
muppíric upikyá'nik pámu-
'úhra'am

(KAHOUXRIVICK'URUHAR'S CHILD-
BIRTH MEDICINE, HOW HE USED
HIS PIPE AS MEDICINE)

Hú'ka hinupa 'i:m Karuk
i'ioivthanē'ippan Vaouxrivick'ú-
ruhaí? Karuk i'ioivthanē'n'ippan
'i'arams'prē'n'nik. 'I:m vúr
'i'áhō'tihànik. Yúruk 'i'ioiv-
thanē'n'ippan 'ivá'rāmmùtihànik.

Where art thou, Ouxrivick'uru-
har of the Upriver End of the
World? Thou camest from the
upriver end of the world. He
was walking along. He was go-
ing downriver to the lower end of
the world.

Karixas 'ō'k 'i'ioivthanē'n'ā'teip
'ivá'rāmmùtihànik. Yánava pe-
kxaré'yav vura takunimfipicni-
háyā'tcha', pa'ané'kyávā'nsà'.
Karixas 'ipē'rāphànik: "'ō'k
'Ikkxaré'yav teim u'f'kk'āmā-
hē'¹² Pe'kxaré'yav kó'vúra
va: ká:n táhanik, pa'ané'kyá-
vā'nsà'. Xas Kahouxrivick'úru-
har 'uppîp: "Na: kár 'Ikkxaré-
yav." Xas uxxus: "Káruma
na: nani'úhra:m vúra kite nuxák-
kā'nhi'ti', va: kar Ikkxaré'yav."
Xas 'i'nnā'k 'uvō'nfūrùk. Tu-
xáxxanna'ti vúra. Xas pamu'úh-
ra:m 'u'ē'θricùk.¹³ Xas 'uppîp:
"Na: kar Ikkxaré'yav. Na: vura
páy nanixé'hva:s 'f' n'ik napipca-
ravríkke'¹⁴ Ta'ittam kú:k
'u'úmmáhe'n. Kárixas 'u-
paθakhí'crihē'n¹⁴ mu'iffuθkañ.
Xas 'upíppur pamu'úhra'am.
Xas uppîp: "Na: kar Ikkxaré-
yav." Karixas 'úsyū'nkiv pa-
mu'úhra'am, teaka'f'mite vura
pó'syū'nkiv'ti', pó'teú'phít'i'.¹⁵
"Xas nani'úhra:m, teimi Pe-
kxaré'yav kamtunvé'rahi'." Viri

Then thou didst enter the mid-
dle place of the world here. Be-
hold all the Ikkxareyavs had all
gathered there, the brush doctors.
Then they told thee: "An Ikxa-
reyav here is about to go outside."
All the Ikkxareyavs were there,
the brush doctors. Then Upriver
Ouxrivick'uruhar said: "I, too,
am an Ikkxareyav." Then he
thought: "I am just along with
my pipe. I am an Ikkxareyav,
too." Then he went inside.
They were just crying. Then he
took his pipe out [of his basketry
quiver]. Then he said: "I am an
Ikkxareyav, too. This my pipe
sack can help me." Then he
went over to her. Then he knelt
at her feet. Then he untied his
pipe. Then he said: "I am an
Ikkxareyav, too." Then he pulled
his pipe out [of his pipe sack], just
slowly he was pulling it out, talk-
ing. "Then my pipe, may this
Ikkxareyav give birth to the child."
Then he pulled out his pipe,
then all at once behold a baby

¹² Mg. is going to die.

¹³ Or n'ik 'f'n.

¹⁴ With both knees on the floor, at the feet of the sick woman, who
was lying on the floor.

¹⁵ He pulled the pipe out of the pipe sack little by little.

pó'syũ'nkiv pamu'úhra'^am, tei-maxmá'y 'axí'tc 'úxrař. Xas 'ùx-xùs: "Na_̂ hinupa kite 'Ikxa-ré'yav. Viri Yá'słára 'u_̂m karu vura vo'kuphé'^ec, táva_̂ 'í' ná'á-pũnmaha'^ak. Yá'słára 'u_̂m karu vúra píric upikyá'vic pamu'úhra'^am." ¹⁶ Púya 'u_̂m vó'phā'n'-nik Kahθuxrivick^yúruhar.

Viri na_̂ kite 'í' nu'á'pũnmuti'. Púya 'i_̂m vé'phā'n'-nik, Kahθuxrivick^yúruhar: "Yá'słára 'u_̂m káru vura va_̂ píric 'upikyá'vic pamu'úhra'^am, patáva_̂ 'í'n ná'á-pũnmàhà'^ak." 'I_̂m ve'k^yú-phā'n'-nik, Kahθuxrivick^yúruhar.

cried. Then he thought: "I am the best Iksareyav, Human will do the same, if he knows about me. Human also will make brush with his pipe." Upriver θuxrivick^yuruhar said it.

I only know about thee. Behold thou didst say it, Upriver θuxrivick^yuruhar: "Human will again make his pipe into brush, whoever knows about me." Thus thou didst, Upriver θuxrivick^yuruhar.

¹⁶ For only brush is addressed in brush medicine, and he addressed his pipe.

XXII. 'Thě'rah uθvuykírahina·ti yiθúva kumátcū·pha'.

(VARIOUS NAMES WHICH MENTION TOBACCO)

1. Pehě'rahá·mva'·n.

(THE "TOBACCO EATER" [BIRD])

A bird, identified from pictures in Dawson's Birds of California and elsewhere as Nuttall's Whippoorwill, *Phalaenoptilus nuttalli* Audubon, is named 'ihě'rahá·mva'·n, tobacco eater.¹ Descriptions of its habits also fit those of the whippoorwill. None of the informants have known why the bird is so called, or whether it is said to have eaten tobacco or its seed in reality or in the realm of myths. The appearance of the bird's back has given rise to a basket design name; see below.

A. Pahú·t kunkupasô·mkirahanik
'a·t paye·ripá·xvū·hsa', xas
'ihě'rahá·mva·n karu puxá·k-
kite kuníppā·nik: "Nu· pá-
'a'at"

HOW THE MAIDENS CAME TO MARRY
SPRING SALMON, AND HOW
NIGHTHAWK AND "TOBACCO
EATER" SAID THEY WERE
SPRING SALMON

'Uknî. 'Ata há·ri·va kun'árā·ra-
hití·ha·nik.

Ukni. They were living there.

Va· kunkupít·ti pamukun'iv-
ř·hk·am, ata hō·y u'ipanhivō·hiti
pamukuntáxyé'·em.² 'A·t³ mu-
'ivíθvā·yk·am 'u·m 'axra 'úk-
sā·pkū·u. Va· kite Kunipθivθa-
kúrā·nnāt·ti pamarukkē·ttcas,⁴ pa-
mukta·ktakahe·nkininnā·ssí·tē.
Karu 'áxxak va· ká·n muppi·míte

They fixed their yards so that
one could not see the end of their
yards. In front of Spring Sal-
mon's house there was a dead tree
leaning. The western Pileated
Woodpeckers just kept walking up
flutteringly, his Western Pileated
Woodpecker pets. And there were

¹ The bird most closely resembling 'ihě'rahá·mva'·n is said to be púxxa'·k, the Pacific Nighthawk, *Chordeiles minor hesperis* Grinnell.

² taxyé'·em, old word equivalent to 'ivíř·hk·am. They claim that a wide and cleanly kept bare plot in front of a living house is the only way one can tell if a man is a Ya·s'á·ra (rich person). The myths make frequent mention of these nicely kept yards.

³ 'A'at, name in the myths of 'icyá'·t, Spring Salmon.

⁴ Lit. upslope big one, by-name for 'iktakatá·kkahe'·en (so called because he hollers tak tak), Western Pileated Woodpecker, *Phlaeotomus pileatus picinus* Bangs.

uvúmnì pe·krívra⁵am, yíθθa Púx-
xa:k⁵ mukrívra⁶am karu yíθθa
'Ihē·rahá·mva⁷an.⁷ 'U⁸mkun 'áx-
xak vura ká·nnīmītcàs pakun-
kupá·í·nnàhìtì'. 'U⁸mkun 'áxxak
vura ká·nnīmītcashañik. 'A:t
'u⁸m vura pe·kre·yé·cì·phàñik.

Tcavura pá·npay káruk 'áxxak
kun'iruvá·rakkanik 'ifáppì·tteà',
'A:t kunsó·mkirarukti'. Vura nik
takiníppē·ranik Pa'a:t mukrí-
vra:m umússahitì'.

Xas patcímik⁹un'ú·mē·càñik,
xas ká:n 'Ihē·rahá·mva:n kunik-
má·rihivrik⁸añik. Vura 'u⁸m
yá·mitcas pa'ifáppì·tca'. Xas
yíθθ upì·p, paní·n'namite: "Tcìmi
nupatánvì·cì', núppì·pì': Hó·y vari
Pá'a:t 'úkri'?"⁹ Karixas kun-
patán·vìc. Karixas 'upì·p: "Mán
vúra va: kummáhe^c, súva 'í·m
'axra 'úksá·pku 'ivíθvā·yk⁸à·m.
Tcìmi maté·'ó·k vura kí·k'í·n'·nì,
xas ik kári ku'iruvá·ttakrahe^c.¹⁰
Va: 'u⁸m yav pe·kxurar vari
xas ik ku'ú·mmaha⁸ak." Karixas
'u⁸m u'íppahu', pa'í·pa kunik-
má·rihivrikat', 'uparatánmāhpà'.
Xas ká:n kó·mahite kun'ínní·c.

Ká·rixas kun'áhu^u. Karixas
kun'iruvá·ttakra pe·nirahí·am.
Xas kú·kku⁸m yíθθa paní·n'·na-
mite 'uppì·p: "Máva 'ó·k,

two living houses standing near
by, one Pacific Nighthawk's and
one Nuttall's Poorwill's living
house. They were making a poor
living, those two. Those two
were poor people. But Spring
Salmon lived rich.

Then after a while two girls
came down from upriver, to apply
for marriage with Spring Salmon.
They had been told what Spring
Salmon's house looked like.

Then when they were about to
arrive, they met Nuttall's Poor-
will. They were nice-looking
girls. Then one of them said,
the youngest one: "Let's ask him,
let's say: 'Where does Spring
Salmon live?'" Then they asked
him. Then he said: "Ye will see
there is a dead tree setting out-
side in front of the house. Ye
stay here a while and then go in
there. It will be good if ye get
there toward evening." Then he
went back, the one that they had
met, he turned back. Then they
sat down there for a while.

Then they traveled. Then
they entered the rancheria. Then
the younger one said: "Here it is,
here is Spring Salmon's living

⁵ Púxxa⁸ak, Pacific Nighthawk, *Chordeiles minor hesperis* Grinnell.
Also puxá·kkítē.

⁶ The living houses of these two men were just downriver from
Spring Salmon's living house, in the same row. This row of houses
lay where John Pepper's hogpen is now, in the downriver part of
Katimin rancheria.

⁷ 'Ihē·rahá·mva⁸an, Nuttall's Poorwill, *Phalaenoptilus nuttalli nut-
talli* (Audubon).

⁸ Or kunikmá·rihiv'rik.

⁹ Or vá·ri pó·kri·'Á⁸at.

¹⁰ Into the rancheria, into the house row.

máva 'ók Pá'a:t mukrívra'am. Máv axra 'úksā'pkù'." Xas 'i'nnā'k kun'iruvō'nfuruk. Yánav ó'kri'¹¹. Yánava taprárahak 'ukū'nnāmnihvā'. Hínupa 'u'm yíθuk 'u'ávarahe'n¹¹ pataprāra, yíθuk kumé'krívra'am, 'A:t mukrívra'am. Va: ká:n 'úkri'¹¹. 'Upakunihví'tevūti'.¹² Kárixas 'as kuníppáric. Teimaxmay kunihyiv 'í'kk'am: "Puxá'kkite, namtíri pifáptā'nnārūki'.¹³ "Yæ'hæh,¹⁴ teimi 'ók vura kí'k'ĩ'm'nì. Takané'hyū'n'nic, kané'ppēnti': 'Teimi paxyé'ttārūki'.¹⁵ Kárixas 'ík vúra kun'áffice'e, pánipaxyé'tmārāhā'ak." Xas u'áhirupuk. Kárixas kunpú'hyan pasō'mvā'nsās. Xas yíθ uppīp pa'ifáppi'¹⁶t: "Na: 'ip niθittívat, 'ip k'uníppē'rāt: "Pifáptā'nnārūhki namtíri.' Teō' numússañ."¹⁶ Xas payíθ uppīp: "Na: nixúti tánússir. Hō'y 'if 'átā vā: pāy Pá'a't." Yánava pa'ás po'viraxvíraxti' paparamvará'as. Kárixas 'á'pun vura tupifápsī'p-rin pa'amva'ictunvé'tc. Kárixas panamtíri kun o'páttā'ip. Teimaxmay kuntecú'pha', 'axmay kunpīp: "Yæ'hæh, 'akkáray pananikininnā'sitc. 'u'aficē'nnētihc'en?¹⁷ Yáxa Puxá'kkite muv'ĩ'h-k'am xas úksā'pkù'. Yáxa nāni-taprára karu tu'úrupukahe'n." Xas yíθ 'upīp: "Hā:, teimi

house. Here is the dead tree leaning." Then they went inside the living house. He was there. He was sitting on a tule mat. It was that he had gone to another place to get that tule mat, to another living house, to Spring Salmon's living house. He was sitting there. He was singing for fun. Then they put the [boiling] stones in the fire. Then all at once they hollered outside: "Pacific Nighthawk, come and clean out the wooden plate." "Ah, ye stay here. They hollered to me, they are telling me: 'Come and divide it.' Only then they will touch it, after I get through dividing it." Then he sprang out of the house. Then the girl applicants talked together. Then one girl said: "I heard them tell him: 'Come and clean out the wooden plate.' Let's go and see." Then the other one said: "I think we have made a mistake. I do not think this is the Spring Salmon." Behold he was licking off the stones, the salmon boiling stones. Then he ate up the pieces of salmon meat on the ground. Then he cleaned out the wooden plate. Then all at once there was talking, all at once somebody said: "Ah, who was bothering my pets? Look here, it is leaning outside of

¹¹ He had gone to get it. Ct. tu'ávar, he went to get it.

¹² He was singing by himself to amuse himself, as he sprawled on the tule mat.

¹³ Mg. to clean out, using mouth, tongue, hands or in any way.

¹⁴ Man's interjection of glad surprise.

¹⁵ Referring to dividing the catch of salmon.

¹⁶ Short cut for teō'ra numússañ.

¹⁷ Lit. was touching.

nupiθví'ppi'. Na: tána'ahára'am. Káruma 'íp níppa'at: Tánùssir. Tcō'ra." Xas va: vura ká:n kunpiθvíripciḗ. Kunpiyá'ram. Sú-va: vura kari vari kun'ássuna-ti', yímúsite takun'íppahu^u.

Pacific Nighthawk's house. See, he took my tule mat out, too." Then one [of the girls] said: "Yes, let's run off. I am ashamed. I already said: 'We made a mistake.' Let's go." Then they ran home from there. They went home. They could still hear them quarreling, when they were some way off.

Kupánnakanakana. 'Thē'rahá-mva:n ukúphānik, karu Puxá-k-kiṭc. Tcémya:tc 'ík vúr Icyá't 'imcíná'vic. Nanivássi vúrav e'kiniyá'atc. Tcémya:tc 'ík vúra 'Atáyticúkinatc 'i'únnúprave'ec.

Kupannakanakana. Nuttall's Poorwill did thus, and Pacific Nighthawk. Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

2. Pehē'raha·mvanvasihñikxúrik

(THE WHIPPOORWILL BACK [BASKET] DESIGN)

Tobacco has given its name, though indirectly, to one basketry design. Vertical zigzags of dots, occurring on a very old tray basket (múruk) purchased from Yas are called 'ihē'raha·mvanvasihñikxúrik, whippoorwill (lit. tobacco eater) back design. The basket is 14¾ inches in diameter and 4 inches deep.

3. Pakó·kkáninay¹⁸ pehē'rah uθvuykírahinā'ti'

(PLACES NAMED BY TOBACCO)

Although it was common to speak of the tobacco plot of a certain individual or rancheria, only five Karuk placenames have been found which refer to tobacco:

1. 'Ihē'rah Umú·trivirak, mg. where the tobacco is piled, a place on the old trail leading from upper Redcap Creek over the divide to Hupa. Cp. 'Áθθit umú·trivirak, mg. where trash is piled, a place-name on Willis Creek.

2. 'Uhē'raravárakvūtihiṛak, mg. where he smokes as he walks downriver, a place in the region at the head of Crapo Creek. The originating incident was not known to the informants.

3. 'Uhē'rārōnnatihiṛak, mg. where he smokes as he walks upriver, a place upslope of Tee Bar, near the head of 'Asahanátcsā·mvaṛuv, Rocky Creek, on the north side of the Klamath River. Originating incident unknown, as in the case of No. 2 above.

¹⁸ Or pakó·kkáninay pe·θivθā·nē'en.

4. 'Uhθí·críhra'^am, mg. where they put tobacco, name of a rock upslope of Katimin Spring. (See p. 244.)

5. 'Uhtayvarára'^am, mg. where they spoil tobacco, place just toward Georgie Orcutt's house from the Orleans schoolhouse. (See p. 244.)

4. 'Ávansa 'ihé·rah uθvuykírahītihañik

(A MAN NAMED BY TOBACCO)

'Thén'nate, dim. of 'ihé·ra'^an, smoker, name of an old Katimin Indian who was lame and walked with a cane as a result of having been hooked by a cow. He died perhaps about 1870. His other name was Pá·kvátcaḡ, unexplained, which is also the Indian name of Fred Johnson. Of 'Ihén'nate is said: 'ihé·rā·nhani k^ʷari u·m ní·n-namitchañik, he was a smoker when a little boy. Hence his name.

5. Pahú·t mit 'ihé·raha kunkupe·θvúykírahitihaṭ, patakunmáha·k
θúkkinkunic fā·t vū·ra

(HOW THEY CALLED IT AFTER TOBACCO WHENEVER THEY
SAW ANYTHING GREEN)

Tobacco also contributed a color expression to the language. Belonging to the same class of color comparisons as pírick^yuñic, green, lit. brushlike, and sanímvāyk^yūñic, brownish yellow, lit. sear-leaf like, Imk^yanvan's mother sometimes used to say kípā 'ihé·raháxxi'^t, like a green tobacco leaf, to designate a bright tobacco-green color.

XXIII. Ká·kum pákkuri vúra kite 'ihé·raha 'upívúyri·nk'ahina·ti'

(ONLY A FEW SONGS MENTION TOBACCO)

In a collection of 250 Karuk songs only two have been found which mention tobacco, smoking, or its accompaniments.

1. The song sung by Skunk, mentioning teirixxus, in the Skunk story. (See pp. 238-239.)

2. The kick-dance song, which tells of the hunter throwing stem tobacco to get luck in hunting. (See p. 235.)

These songs were not transcribed in time for insertion of their musical notation in the present paper.

XXIV. Pa'apxantí'tcñhē'raha'

(WHITE MAN TOBACCO)

1. Pahút kunkupáā'nvahitiha-
nik pamukunñhē'raha pa'ap-
xantínnihitc

(HOW THE WHITE MEN BROUGHT
THEIR TOBACCO WITH THEM)

Va₂ kuma 'iffuθ pa'apxantín-
nihite pámitva kunivyíhukał, viri
kó'vúra pa'ára₂r tcé'mya₂tc vura
pakunihē'raha₂ pamukunñhē'ra-
ha', Pa'apxantí'tcñhē'raha'.

After the White men came in it
was not any time at all before all
the Indians were smoking their
tobacco the White man tobacco.

Pámitva pi'é'p va'ará'ās, pa-
picí'tc vura 'Apxantí'tc tákun'-
ma, va₂ kar ihē'raha takunpa-
tán'vic, takunpîp: "Tá'k 'ihē'-
raha'." Va₂ mit kunkupítihāt.
Va₂ mit kunpatánvī'ctihāt:
"Ihē'raha₂hum 'itā'rahiti'?"
Hā'ri mit kunpatánvī'ctihāt:
"Hō'y kite mihē'raha'?"¹

The old-time Indians, as soon
as they see a White man, they ask
for tobacco, they say: "Give me
some tobacco." That is the way
they used to do. They used to
ask: "Have you any tobacco?"
Or they used to ask: "Where is
your tobacco?"

Ká'kum pa'araraye'ripáxvū'hsa
pícci'p vura takunímčákkar,
Pa'apxantí'tc patcimi kunikmá-
rihivrike'caha'^{ak}, tákunpîp:
"Tcim Apxantí'tc nukmárihiv-
rike'^{ec}." 'Ihē'raha paknimčák-
karatí'.

Some Indian girls smell a
white man right off before they
meet him, they say: "I am going
to meet a White man." It is
tobacco that they smell.

A. Pahút mit po'kupítihāt
'Axváhite Va'ára'^ar, pehé'raha
mit upátanvutihāt

(HOW OLD COFFEE POT USED TO
BUM TOBACCO)

'Axváhite Va'ára² 'íhrō'ha mit,
kuna vura mit vo'kupítihāt po-
patanvúrayvutihāt Pa'apxantini-
híteri'k pehé'rāhā' karu pa'-
ávaha'. 'É'm'mit.

Axvahite Va'ara was a married
woman, but she used to go around
bumming tobacco and food from
the Whites. She was a doctress.

¹ Cp. what Powers tells of the tatterdemalion Yuruks swooping
downhill upon him to beg for tobacco, quoted on pp. 21-22.

² Mg. person 'Axváhič, plen. across the river from Ayithrim Bar.

'Iṭān pehérah upatánvic Sap-
ṭavá·vhitihan.³ Vura 'upatán-
vī·cti'. Ta'ifuteti·mmite xas
uppé·r: "Na: pukinákkihe·cara
pehé·raha'." Xas uppī·p paké·v-
nī·kkiṭe: "Kúmate·tevánnihite
ké·te vúxxax 'u'ippake'·c,⁴ pana-
'ákkiha'·ak.

Taxára vura va: kuma'iffuṭ
pa'énti 'u'é·ṭi·hvāna·nik pamu-
ké·teikyá·vī·vca', po·xússā·nik 'if
húntá·hite to·ppī·p. Va: mit
'ukupe·ṭviyā·nnāhitihat pehé·ra-
ha', pa'apxantī·te·hí·hé·raha', "teu-
pé·k·yū'."

Va: mit kunkupíttihaṭ, pata-
kunihé·ra·nha'·ak, kunpáttanvuti-
hat pehé·raha', 'ahikyā·r ká·ru.
Va: mit kumá·i'i na: pune·hé-
rātihaṭ xay 'akára ni'á·haramuti',
'ihé·raha nipátanvuti'.

B. Pahú·t mit kunkupé·kvā·n-
vana·hitihat pa'ahikyā·r karu
mit va: vura ká·n pakunihé-
rana·tihaṭ panamnikpe·hvapiṭ-
vá·ram

Kari mit karítta·y papihní·t-
teitcas, xas Panámni·k pe·vapiṭ-
vá·ram 'í·nnā·k kuní·vyi·hfurukti-
hanik. Hitíha·n kunikvá·rankō·ti-
hanik fá·t vúra. Va: pux·wí·tcé-
ci·p kuní·kvā·nti' 'ahikyā·r. Va:
kuní·rū·vti pakunihé·rati, karu
vura 'a·h kunikyā·rati'.

Once she asked Andy Merle
for tobacco. She kept asking
him. At last he said: "I am
not going to give you any."
Then the old woman said: "Pretty
soon a big cut will be coming
your way."

Long after that Andy told his
friends, thinking it was so funny,
what she said. She used to call
tobacco, White man tobacco,
"teupé·k·yū".^{4a}

That is the way they did if
they knew how to smoke, they
used to bum tobacco, and matches
too. That was the reason why I
did not learn to smoke, I might
be following somebody, begging
tobacco.

(HOW THEY USED TO BUY MATCHES
AND SMOKE INDIAN PIPES IN
THE ORLEANS STORE)

When there were lots of old
Indians yet they used to go in the
store at Orleans Bar all the time.
All the time they used to be buy-
ing something. The thing they
bought the most was matches.
They used them in smoking and
made fire with them.

³ Mg. having [red] cheeks like the sa'ap, Steelhead, *Salmo gairdneri* Richardson; the Steelhead has a bright spot by the gills. Andy Merle came to Soames Bar as a fairly young man and died there when old. He had an Indian wife and was widely known among the Indians. It was he who introduced into English the term Pikyavish for the new year ceremony.

⁴ Lit. will be coming back, as a return gift.

^{4a} From Eng. tobacco.

Viri vura va₂ kunímm^ustì The Whites were watching
 pa'apxantite^í'n, kunxússēntì lest they smoked their pipes
 xay kunihér pamukun'úhra₂m inside, lest they smell it. If they
 'ínnā^{ak}, xay numskáka^í. Pata- wanted to smoke, then they drove
 kunxússaha₂k nuhé^{er} kari pa- them out.
 'ára₂r kunpaharúppükvütihànik,
 patakunxússaha₂k nuhé^{er}.

2. Pehé-raha'

(THE TOBACCO)

'Apxantí'tc^íhéhé-raha', 'apxantinihite^íhéhé-raha', White man tobacco.
 Pa'ára₂r 'u₂mkun vura va₂ pu'á'púnmutihapha^{nik}, pa'apxantínnk
 hite papicí'tc 'uhé-rānik va'arare'hé-rahaha^{nik}, picí'tc 'arári-i-
 'usá'nsípre-nik pehé-raha', pa'ára₂r mukun^íhéhé-rahaha^{nik}. Pa'ára₂r
 'u₂mkun vura va₂ pu'á'púnmutihapha^{nik} va⁵ 'arare'hé-rahaha^{nik}.
 The Indians did not know that when the White man first smoked it
 was Indian tobacco, that he first got the tobacco from Indianity, that
 it was the Indians' tobacco. The Indians did not know that it was
 Indian tobacco.

'Ihērahapū'vic, bag or package of smoking tobacco, used by pipe
 or cigarette smokers. 'Ihērahapū'vic^íanammaha^{tc}, dim.

'A₂n 'unhínnipvate pehérahapū'vic, the tobacco sack has a string
 on it. 'A₂n unhí'crihàràhiti', it has a string tied on it.

Musmus^{er}ixi^o rare'hé-raha', Bull Durham, lit. cattle testicle
 tobacco. Several of the Indians, e. g., Syl Donohue, use this term
 much. This is the only brand of smoking tobacco that has been
 given a name in the language.

3. Po·hrā'm

(THE PIPE)

'Apxantí'tc^íúhra'^{am}, 'apxantinihite^íúhra'^{am}, White man pipe.

'Ahup'úhra'^{am}, a wooden pipe.

'Amtup'úhra'^{am}, a clay pipe.

'Uk^{wí}fkúrahiti', it is bent [in contrast to the straight Karuk pipe].
 'A^í 'uk^{wí}fkūnsípre'hiti', xas ká₂n kunic 'u^{er}ittaku 'ássip po·hrā'm,
 it is crooked upward, it is like a bowl setting on there.

Patuhé-raha'^{ak}, 'u₂m vura xar apmá₂n 'uhyárùppā'tì'. 'Atcíp^{tí}k-
 mū^k 'u'axayteákkicrihiti'. Púva₂ kupítihara pa'ára₂r kunkupítì'.
 Karu vura pu'icná'kvúti^{hara} pehé-rahá'mku'^{uf}, 'apmá₂n vúra kite
 po·hé-rati'. When he smokes he keeps the pipe in his mouth all the
 time. He holds it between fore and middle fingers. He does not do

⁵ Or páva.

as the Indians do. He does not inhale it either, he only smokes with his mouth.

Há·ri 'upímθanúpñ'pti pamu'úhra'^am, há·r upiyvayríccukvutti' pamuhē·rahá·mta'^ap. Sometimes he taps his pipe, he spills out the tobacco ashes.

Va· pa'ávansa vura hitíha·n 'apmá·n 'uhrá·m 'uhyárüppā·tì'. That man always has a pipe sticking out of his mouth. Na· vura 'uhrá·m 'apmá·n né·hyárüppā·tì hitíha'^an. I have the pipe sticking out of my mouth all the time.

'Ára·r 'u·m vura va· kite kari pamúpmā·nnak po·hrá·m po·pám·māhtíha'^ak, viri va· kari to·ppé·θrūpā'. 'Axyár tó·kyav pamúpmā·nnak pehē·rahá·mku'^{uf}. But the Indian keeps the pipe in his mouth only when he is smacking in, then he takes it out. He fills his mouth with smoke.

A. Po·hramxé·hva'^s

(THE PIPE CASE)

'Apxantí·tc'uhramxé·hva'^s, White man pipe case, lit. White man pipe pipe-sack. The term is standard and in use.

4. Pe·kxurika'úhra'^am

(THE CIGARETTE)

A. Pahút pe·kxurika'úhra·m 'uθvúyttí·hva', karu pahút pamuc·vitáv 'uθvúyttí·hva'

(HOW THE CIGARETTE AND ITS PARTS ARE CALLED)

'Ikxurika'úhra'^am, cigarette, lit. paper pipe. Also 'ihē·rahe·kxurika'úhra'^am, lit. tobacco paper pipe. And sometimes as an abbreviation of this last 'ihē·raha'úhra'^am, lit. tobacco pipe. 'Ikxurika'úhnā·m·mite, 'ikxurika'uhnām·anammahatc, dim. 'Ikxúrik, marking, picture, pattern, writing, paper, is formed from 'ikxúrik, to mark, to paint or incise marks on, to make a pattern, to write.

'Apxantí·tc'ikxurika'úhra'^am, 'apxantinihitc'ikxurika'úhra'^am, White man cigarette, lit. White man paper pipe.

'Ikxurika'uhram'íppañ, cigarette tip.

'Ikxurika'uhram'áffiv, butt end of cigarette.

But pamukunihē·ré'^{ep}, stub of smoked cigarette or cigar, lit. one that has been smoked.

'Ikxurika'uhrám'ĩ'^c, surface or body of cigarette, lit. cigarette meat.

'Ikxurika'uhram'ihē·raha', cigarette tobacco.

'Icyánnihite pehē·raha', va· pe·kxurika'úhra·m kunikyá·tti', pe·k·xukáyav pakuma'ihē·raha', it is fine (not coarse) tobacco, they make cigarettes of that, the fine (not coarse) kind of tobacco.

'Thē-rahe·kxúrik, cigarette paper, lit. tobacco paper. This is the regular term, one hardly says 'ikxurika'uhramikxúrik, paper pipe paper.

'Thē-rahe·kxurikátā·hko's, white cigarette paper.

'Thē-rahe·kxurikasámsū·ykūñic, brown cigarette paper. Cp. sám-sū·ykūñic pamúmya·t papú·ffitē, the deer has fawn-colored fur.

'Ikxurika'uhnamtunvē·tekiccap, package of cigarettes. 'Ikxurikakiccap, any package, tied up with paper.

Nikvárārūktì 'ihamáhya·n vura po·hnamtunvé·etc, kar 'iəappú·vic (± 'ihē-raha)pú·vicak 'ihē-raha', kar ihē-rahe·kxúrik. I have come to buy a package (lit. one container) of cigarettes and a sack of cigarette [lit. sack] tobacco, and some cigarette papers.

'Ikxurika'uhram·ikē-rahá·mku'uf, cigarette smoke.

B. Pahú·t pakunkupe·yrúhahiti pe·kxurika'úhra'am, karu pakunkupe·hē-rahiti'

(HOW THEY ROLL AND SMOKE A CIGARETTE)

'Ihē·r 'ukyá·tti', he makes a smoke (idiom for rolling a cigarette).

'Ikxurika'úhra·m 'úyrū·hti',⁵ he is rolling a cigarette.

Há·ri vura yíθa vò·kùpittì', 'u·m vur ukyá·tti pamuhē-raha'úhra'am,⁶ há·ri yíθa 'u·m vo·kupittì', 'u·m vur 'úyrū·vti pamuhē·er, sometimes a person makes his own cigarettes, sometimes one rolls his own smokes.

'U·m vura xas ukyá·tti pamukxurika'úhra'am, 'u·m vura 'úyrū·hti', he makes his own cigarettes, he rolls them.

Tcim ihē·r ukyá·vic, he is going to make a smoke.

Patcim ihē·r ukyá·vīcàhà'ak kari pe·kxúrik tu·úriccuk, when he is going to take a smoke, he rolls the paper.

Tó·yvā·rāmni 'ikxúrikk'ak pehē-raha', he spills the tobacco on a paper.

Karixas tó·y'ruh, then he rolls it.

Po·'ittaktiha'ak, 'u·m vura kohumayá·tc 'ukyá·tti po·kupehē-rā-he'ec, xákkarari vúra va· kó's ukyá·tti'. Fí·páyav ukyá·tti'. Yav ukyá·tti'. If he knows how, he makes it the right size how he is going to smoke it, he makes both ends the same size. He makes it straight. He makes it good.

Va· vura tcaka·í·tc kunic pakuní·rū·hti' pakunikyá·tti', pupuxx'wítc 'i·ru·htíha·p, va· 'u·m vura pa·ámku·f su' 'úkyi·mvāre·c po·pamah-máha'ak, they roll it slow, when they make it, they do not roll it tight, so the smoke can go inside when he smacks in.

⁵ Or tó·y'ruh.

⁶ Short for pamuhē-rahe·kxurika'úhra'am.

Karixas tí:m 'úpas to'yvúrák, tuviraxvírax tí:m, then he puts spit on the edge, he laps the edge.

Karixas 'úpasmũ'k tó'ptáxva', then he sticks it down with spit.

Há'ri tó'yrũ'hpəθ 'ipanní'te, xáy 'úyvā'yríeuk, sometimes he crimps the end, it might spill open.

Karixas kar apmā:n túyũ'n'var, then he puts it in his mouth.

To'ppař, he bites it.

Tupamtcákkārāri pe'kxurika'úhra'am, 'apmā:nmũ'k tupamtcákkarāri, he shuts it on the cigarette, he holds it in his mouth.

Tá'k 'ahikyá'r, give me a match. Also tá'k ōimyúricrihař.

Tá'k 'a'h, give me a light.

Xas tu'áhka', xas tubamáhma', then he lights it, then he smacks in.

Há'ri payíθəa mu'úhrā'mmāk va:k ká:n pamu'úhrā'mmũ'k 'u'áh-sũrō'ti'. Xas vo:k'áhkō'tti pamu'úhrā'm'māk. 'Ukúkkuti payíθəa mu'úhrā'm'mak. Xas tupamáhma'. Sometimes from another's cigarette [lit. pipe] he takes fire off with his cigarette [lit. pipe]. He lights his "pipe." He touches it against the other "pipe." Then he smacks in.

Tce'myátceva 'upé'θruppanati', he takes it out of his mouth every now and then.

Há'ri 'á'pun tó'θəáric, vura vo'ínk'yúti', sometimes he lays it down, it is burning yet.

Kúkku:m kari tó'ppé'tteip, 'apmā:n tupíyũ'n'var, he picks it up again, he puts it back in his mouth again.

Há'ri tó'msiip, karixas kúkku:m 'a'h tupíkyav, sometimes it goes out, then he lights it again.

Tcatik vúra va:k tuhé'ráffiip, then he smokes it all up.

Xas pamuhé're'p yí:vári to'ppá'θma', then he throws the stub away.

Há'ri va:k vura to'kvithíccur po'hé'radi', sometimes he puts himself to sleep smoking.

Há'ri va:k vura tó'kví'thà' vura vo'ínk'yúti pamukxurika'úhra'am, sometimes he goes to sleep with his cigarette burning.

Há'ri pamúva:s tu'ínk'a', sometimes his blanket burns.

C. Pahút kunkupavictānni'nuvahiti pe'hé'r pe'kxurika'úhra'am

(THE CIGARETTE HABIT)

Pehé'ra:n kuma 'ávansaha'a'k, vura tuyúnyũ'nha pehé'raha tupík-fi'tek'yaha'a'k, the man who smokes all the time just gets crazy if he gets no more his smoking tobacco.

Payíθəa tuhé'ráffiip, k'yúkku:m yíθəa tupíkyav, as soon as he gets through with one he makes another one.

Teatik vura takúmate;tc kó-vúra tuhé-ráffip pamuhé-rahapú-vice.
before night he uses up all his tobacco sack.

'Ihé-ra'an, he is a great smoker.

'Iéasúppā vūra po'hé-rati pe'kxunika'úhnā'm'mite, he smokes
cigarettes all day.

Kunic taóúkkinkunic pamútti'k karu pamúvuh, kó-va ta;γ po'hé-
rati', his fingers and his teeth are yellowish, he smokes so much.

D. Pe'kxurika'uhram'áhuḡ

(THE CIGARETTE HOLDER)

'I'kxurika'uhram'áhuḡ, a cigarette holder, = 'ikxurika'uhram'axay-
tcákkicrihář.

E. Pe'kxurika'uhramáhyā'nnāřav

(CIGARETTE CASE)

'I'kxurika'uhram(tunvé'tc)ássiḡ, cigarette case, lit. cigarette bowl
basket, = 'ikxurika'uhramáhyā'nnāřav. 'I'kxurika'uhramxé'hva's,
cigarette pipe sack, could hardly be applied.

'I'kxurika'uhnam(tunvé'tc)máhyā'nnāřav, cigarette case. Also
with first prepound omitted.

Mupú-vicak su? 'umáhyā'nnati', hitíha;̃n vura mupú-vicak su?, he
keeps it in his pocket, it is all the time in his pocket.

Tcakitpú-vice, jacket pocket. Kutrahavaspú-vice, coat pocket.
But never use pú-vice uncompounded for pocket. Always prepound
coat, pants, or like. Kutraháva's, coat. From tukútra', he wags
his buttocks to one side and back = tukutráhaθuñ.= tukútcpiř.

5. Pasik^ʔá'a

(THE CIGAR)

A. Pasik^ʔá' kunkupe·θvúyā'nnahiti'

(HOW CIGARS ARE CALLED)

Sik^ʔá'a, cigar. Im'vanvan's aunt, Teúxatc, used to call cigar
sik^ʔá'ksi' = 'ihé-rahá'uhramxára, cigar, lit. long cigarette.

Sik^ʔá'hka'am, a big cigar.

Sik^ʔá'hxár uhé-rati', he is smoking a long cigar.

Sik^ʔá'h'anammahatc, a small cigar, a cheroot.

Ká-kum tú'ppitcas pasik^ʔá'a,⁷ some cigars are small.

Sik^ʔá'hikyáva'an, cigar maker.

Sik^ʔá'hpe'hvapiθvářam, cigar store.

Sik^ʔá'hpe'hvapiθva'an, cigar seller.

⁷ Or papiric'úhra'am.

B. Pahút kunkupe·kyá·hiti karu pahút kunkupatá·rahiti'

(HOW THEY ARE MADE AND KEPT)

Piric 'irúhapuhsa vura pasik^{yá}'^a, a cigar is made of rolled up brush.

Va₂ kumá'i'i pupuxx^{wite} 'irú·htihap, va₂ 'u₂m yav kunkupapamah-máhahiti', va₂ 'u₂m pa'ámku₂f su' 'úkyi'mvāratī', they do not roll it tight, so that they can suck in the smoke good, so that the smoke can go in.

Xas 'ávahkam vura santiríhk^{yá}·m po·yrúhà·rārivāhiti', then a big wide leaf is rolled around the outside.

Hā·ri pasik^{yá}'^a·'ávahkam 'uyxó·rārivāhiti 'ikxurikasirikunictā·hko'^o,⁸ sometimes they wrap it with tinfoil on the outside.

Hā·ri pasik^{yá}'^a 'ikxurikasirikunictā·hkò₂ 'uyxó·rāri·mva 'ávahkam, sometimes it is wrapped with tinfoil on the outside.

Hā·ri 'ikxúrik 'a·tcip 'ukíccaparahina·ti', 'ikxurikasíri, sometimes there is paper tied around the middle, shiny paper.

'Asxáyri₂k vura po·tā·yhiti', they have to be kept in a damp place.

C. Karu pahút kunkupe·hé·rahiti'

(AND HOW THEY ARE SMOKED)

Patcim uhé·rē·cahaha'^ak pasik^{yá}'^a, kari simsí·mmú·k tó·kpā·ksur pakú₂k 'u₂m 'úp mā·nhe'^c, then when he is going to smoke the cigar, he cuts off the mouth-end with a knife.

Tu'á·hka', he lights it.

Karixas tupícki'ⁿ, then he puffs in.

'Apmā₂n tó·kyi'mvar pa'ámku^{uf} patupamahmāha'^ak, the smoke goes in his mouth when he smokes it.

Pu'ikxurika'uhnamtunvé·tc 'ákkatihāra, 'ikpíhañ, 'imxaθakké'^m, it does not taste like a cigarette, it is strong, it stinks.

Tupé·θrúppan pasik^{yá}'^a, he takes the cigar out of his mouth.

'Ukfufurúppanati pehē·rahá·mku^{uf}, he blows the smoke out.

Hā·ri tutaknihrúppanmaθ muhē·rahá·mku^{uf}, sometimes he makes his tobacco smoke roll out in rings.

D. Pasik^{yá}'^a·h?áhuþ

(THE CIGAR HOLDER)

Sik^{yá}·a·h?áhuþ, cigar holder = sik^{yá}·a·h?axaytcákkìrìhàr.

Sik^{yá}·a·h?axaytcákkìrìhàr, cigar holder.

'Utaknihrúppanati pa'ámku^{uf}, the smoke is rolling out in rings.

Hā·ri vura va₂ 'apmā₂n 'uhyā·rāti xá₂t pu'í·nk^{yá}·útiha·ra, sometimes he holds it in his mouth unlighted.

⁸ Lit. white-shining-paper.

E. Pasik⁹ā·hmáhyā·nnāray

(THE CIGAR CASE)

Sik⁹ā·h⁹āssip, cigar case = sik⁹ā·hmáhyā·nnāray.

6. Papuθe·hē·raha'

(CHEWING TOBACCO)

'Ára₂r 'u₂mkun vura pu'ihē-
raha páppuθtiaphanik. Payém
ká'kkum takunpáppuθvana'ti pa'
ára₂r 'Apxanti'tcīhērahā'. Ta'y
vura kunpáppuθvana'ti papapu-
θē·hē·raha pa'apxanti'tcīcivitsa'.
Ká'kkum karu vura pa'ararapi-
hī'ttcitcas kunpáppuθvana'ti'.

Kīcvu₂f vura nik 'u₂m hā'ri
kunpáppuθti'. Hā'ri vura yíθa
pa'ára₂r vo'kupítti, yíθ uvúráy-
vuti' kīcvu₂f sítteákuvútvarāk su-
ruk 'úyū'nkūrihvā'. 'Uvúráy-
vuti'. Tee myátēva 'upθaxay-
cūrō'ti kīcvu⁹f.

Va₂ mit k⁹áru kō· kunpá-
puθtiha mitñimcáxvu',⁹ karu hā'-
ri 'icviripñimcáxvu'.

The Indians never did chew tobacco. Now some of the Indians chew White man tobacco. Lots of the halfbreeds chew chewing tobacco. Some old Indians chew too.

Indian Celery [root] is what they do chew sometimes. Sometimes a person does this way, goes around with a piece of Indian Celery [root] tucked under his belt. He walks around. Every once in a while he bites off some Indian Celery.

Another thing that they used to chew was milkweed gum, and sometimes Jeffrey Pine pitch.

7. Pe'mcakaré·hē·raha'

(SNUFF)

'Imcakare·hē·raha', snuffing tobacco.

Yúffivmū'k 'umsakansákkanti', vo'kupe·hē·rahi'ti', with his nose several times he smells it in, he smokes that way.

Xas to·pá'θva', then he sneezes.

8. Pahú't pa'apxantínnihitc pic-
cī'tc kunikyā·varihvutihat mit
pa'are·hē·raha ve·hē'r

(HOW THE WHITE MEN TRIED AT
FIRST TO SMOKE INDIAN TO-
BACCO)

Papicē'tc kunivyíhukkanik
pa'apxantínnihitc, ká'kkum kinik-
yā·varihvanik vehē'r, pa'araré-
hē·raha'. Kunxútihanik vura
nik nuhé're'c. 'Itcā·nnite vura
patakunímyā·hkiv sù?, takunxus:

When the White men first came in, some of them tried to smoke the Indian tobacco. They thought: "We can smoke it." They took it into their lungs just once, they thought "we will

⁹ Long texts have been obtained on preparing milkweed chewing gum, but the subject does not belong with the present report.

“Nu₂ karu va₂ nukuphé'c' pa- do like Indians do.” Then they
 'ára₂r kunkupítti'.” Xas va₂ were sick for a week. The In-
 vura xakinivkihasúpa₂ kunkú- dian tobacco is so strong. They
 hiti', kóv ikpíhañ, pa'araré'hé- never tried to smoke it again.
 raha'. Va₂ kuma'íffuθ vura
 puhárixay pikyá·várivūtlhà pe-
 hé'er.

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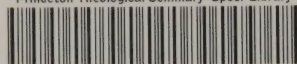
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